

# the CRITERION

Archdiocese of Indianapolis

VOL. XIII, NO. 50

INDIANAPOLIS, INDIANA, SEPTEMBER 20, 1974

## Civil rights movement 'still very much alive,' Father Hesburgh says

NEW YORK—"The civil rights movement is still very much alive," according to Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame and former chairman of the U.S. Commission on Civil Rights.

In an article entitled "Civil Rights: Old Victories New Battles" in The Nation, a political opinion journal published here, Father Hesburgh listed three challenges to the rights movement:

- The growing complexity of achieving racial equality as "the focus has shifted from the blatant denials of equality, which once characterized the 'separate but equal' regime of the South, to the more deep-rooted discrimination that pervades our society."

- The loss of support for the rights movement by groups which once were a major part of the movement. This includes labor unions and Jewish civil rights organizations which have opposed efforts at affirmative action programs. Affirmative action programs work to favor the minority group member in applying for jobs or school admission to make up for past discrimination. These policies have been criticized by some as "reverse discrimination."

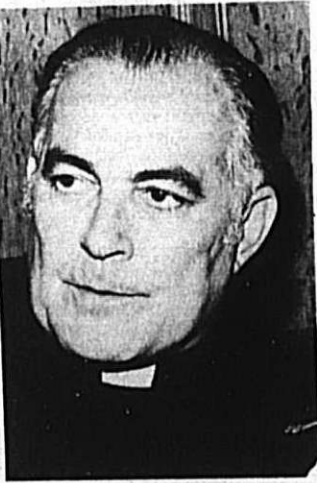
- The growing political opposition to the civil rights movement as government enforces civil rights laws in important businesses and industry.

FATHER HESBURGH defended affirmative action programs, but noted that they are temporary in nature and can be abused through "quotas and timetables."

He also criticized the U.S. Supreme Court for the Milliken v. Bradley decision, which stopped a proposed cross-district busing program to desegregate Detroit public schools. But, he said, the decision does not prohibit all cross-district busing. Instead it approves such busing when it can be shown that districts have been intentionally drawn up to continue segregation.

Praising advances in civil rights since the court's 1954 Brown decision against school segregation, Father Hesburgh said: "The achievements of the two decades since the Brown decision should reassure us that we ultimately can be successful if we are politically astute and steadfast in our efforts."

"During the late 1950s and early 1960s many of the civil rights issues



FATHER HESBURGH

that confronted the nation seemed as difficult as the issues of busing, metropolitan desegregation, affirmative action and scatter-site housing seem today. I, for one, am confident that we shall overcome now, and in the future, as we have in the past."

AMONG THE ADVANCES made since the Brown decision, according to Father Hesburgh, are:

- The number of black voters in Alabama increased from 68,000 in 1962 to 290,000 in 1972. There are now 1,307 black office holders in the 11 Southern states.
- Blacks increased their numbers in profession and technical positions by 128% from 1960 to 1971.
- From 1967 to 1972 the number of blacks in college doubled to nearly 750,000 students. "Their achievements in the 1970s will show that they can compete equally and prove that our affirmative action efforts were a necessary, and temporary, expedient," Father Hesburgh said.

### Named

WASHINGTON — Father Theodore Hesburgh has been named to President Ford's clemency review board as part of a conditional amnesty plan for Vietnam war resisters.

## Busy schedule precedes Pope's return to Rome

CASTELGANDOLFO, Italy—Before leaving his summer residence here on Wednesday, Sept. 18, Pope Paul VI thanked all in this hill town south of Rome who had contributed to his comfort and security at special audiences.

He held four special audiences the day before his departure, as has been his custom. He received priests and nuns of the Castelfandolfo parish, the mayor and the town council, the nationals, town and highway police, and his personal security guards and volunteer chairbearers.

Pope Paul had arrived in Castelfandolfo July 17. On Sunday, Sept. 15, speaking to townspeople and tourists from the balcony of his summer home, the Pope deplored recent violence in Rome over housing shortages. He called on civil authorities in Italy and elsewhere to work for "that human well-being which comes from justice."

FIRST THE Pope talked in glowing terms of the view he had had the day before of villages, houses, and farms as he flew over them by helicopter during his commemorative journey to St. Thomas Aquinas' places of birth and death.

Then he spoke of the "sorry episodes" of violence in Rome and elsewhere which have saddened public life.

He continued: "We should not see in them reasons for discouragement and for new violence. . . . We must work together to produce for needy persons that human well-being which comes from justice and which is the basis for peace."

Pope Paul's remarks were occasioned by two days of heavy violence in the Rome quarter of San Basilio, which left one dead and scores injured when police cleared squatters out of apartment houses.

It was on Saturday, Sept. 15, that the Pope made a five-hour pilgrimage by car and helicopter to places connected with the life and death of St. Thomas Aquinas.

"Teacher Thomas, what lesson can you give us?" the Pope asked in a talk at the 13th-century Cistercian monastery in Fossanova where St. Thomas died March 7, 1274.

THE POPE SAID the saint's lesson of trust in the truth of Catholic religious thought "was by him defended, expounded and opened to the human mind's capacity for thought."

The Pope reached Fossanova at 4:30 p.m. after a 20-minute helicopter ride from Castelfandolfo.

The pilgrimage, marking the 700th anniversary of the Angelic Doctor's death, also included stops in Aquino's, the saint's boyhood home, and at Roccasecca, his birthplace.

DURING HIS weekly general audience on Wednesday, Sept. 11, Pope Paul scored a "materialism of the masses" and an "insensitivity to any spiritual calling" by many in the Church today.

Citing the decline in religious vocations, the Pope said "the Church is in difficulty because of her sons who have sworn love and fidelity and have abandoned her. . . . because of those members of the faithful who are no longer afraid of being unfaithful."

## Roster, agenda ready for Synod opening Sept. 27

VATICAN CITY—The secretary general of the world Synod of Bishops, opening here September 27, has released the names of 208 synod delegates and an outline of a pastorally oriented provisional agenda on evangelization.

Among 22 delegates named personally by Pope Paul were Archbishop John Quinn of Oklahoma City, and Canadian Bishop Edouard Gagnon, president of the Vatican's Committee for the Family.

The synod's theme is "Evangelization of the Modern World." It is expected to continue until October 26, according to Bishop Wladyslaw Rubin, the secretary general.

Four delegates, elected last November by the National Conference of Catholic Bishops, will represent the U.S. bishops. They are Cardinals John Krol of Philadelphia, John Dearden of Detroit, John Carberry of St. Louis and Archbishop Joseph Bernardin of Cincinnati.

ACCORDING TO Bishop Rubin, the synod's workload is tentatively divided into two sections: "a mutual exchange of experiences in the field of evangelization," and discussion of "theological points rising from pastoral experience."

Bishop Rubin said the delegates are tentatively scheduled to discuss the role which pastoral and priests' councils, established since the Second Vatican Council, can play in evangelization.

"The synod could also give special attention to the place and the role of the laity," Bishop Rubin said.

The provisional working paper, which the bishop emphasized could be changed by the synod delegates, stresses the problem of evangelizing youth.

UNDERLINED IN the provisional agenda, the bishop said, is study of "whether the dialogue between Catholics and non-Catholics furthers evangelization within the Church itself and outside it."

The bishop also said that the synod would offer an "excellent opportunity" to discuss the help which could be given to young churches in their missionary and evangelizing work.

## St. Charles opens unique renewal

BLOOMINGTON, Ind. — A concentrated program of renewal entitled GIFT (Growth in Faith Together) is

Related photo, Page 3

now underway in St. Charles parish. The first phase of the program began with the mailing earlier this month of a comprehensive questionnaire to each household in the parish. The goal is to find out what beliefs and concerns parishioners have regarding their faith and their Church.

IN A LETTER accompanying the survey-type questionnaire, Msgr. Thomas J. Kilfoil, and Father Robert F. Borchertmeyer, co-pastors, stated: "Often we have wondered—perhaps you have too—what our fellow parishioners honestly believe and feel in their personal religion and in regard to the larger problems of our day in the light of Catholic faith. This survey hopes to explore some of those concerns."

The questionnaires, which need not be signed, are to be returned by September 22.

The second phase of the program, described as reflection, will be carried out through small group meetings held in homes around the parish. The general findings of the survey will be examined and discussed.

DURING THE LAST phase of GIFT, the priests and Religious within the parish and visiting experts, if necessary, will respond to those questions and issues raised by the questionnaire and the reaction-discussion groups.

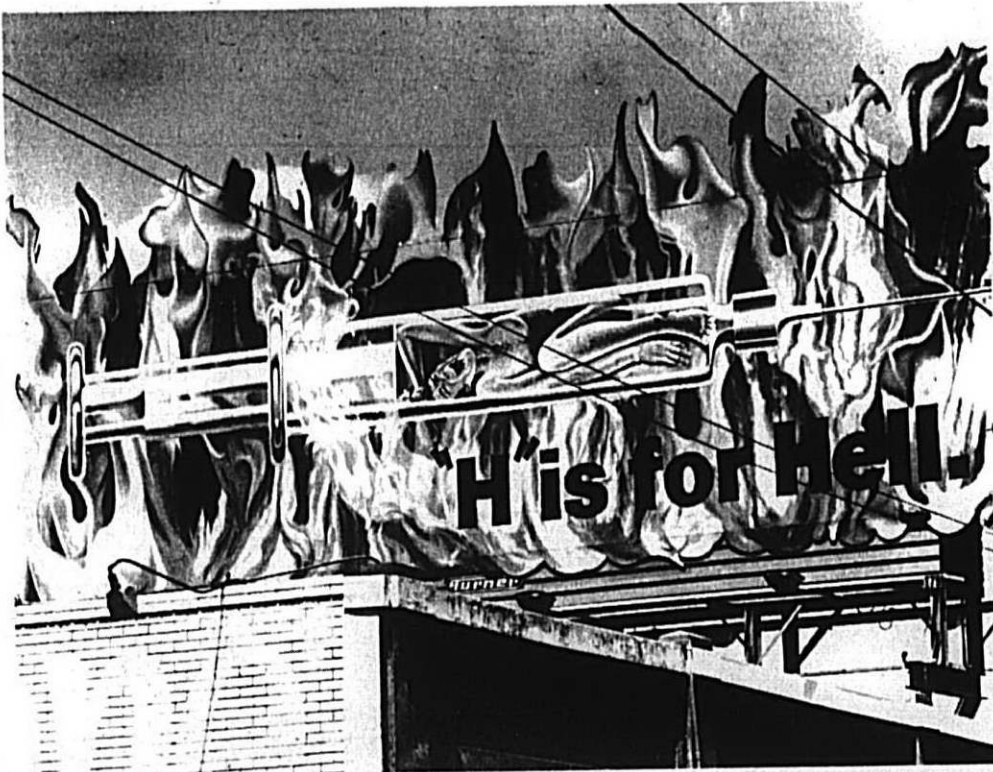
Both an immediate and long-range response period is anticipated, the first planned for the two weeks of December 1-15.

Overall purpose of the renewal program, according to planners, is to involve the people of the parish in a community attempt to deepen and enrich religious faith and commitment.

Every parishioner wishing to fill out a questionnaire is invited to do so and it is hoped that the discussions will involve persons from the early teens through retirement.

### BISHOPS' TEXT

As a special service to its readers, The Criterion this week reprints in full the text of a review of Church trends prepared by U.S. Bishops as a background document for the World Synod of Bishops, opening September 27 in Rome. The text appears on Page 2.



'H' IS FOR HELL—This billboard towers prominently above one of the major thoroughfares of Atlanta. It makes its point

in an area of the city where "H"—heroin—and other narcotics are not strangers. (RNS photo)

## Bishops' board welcomes Ford plan for amnesty

WASHINGTON—The executive board of the U.S. Catholic Conference (USCC) has "greatly welcomed"

Editorial, Page 4

President Ford's conditional amnesty plan.

The board also urged the President's Clemency Review Board to be "generous in granting pardon to war resisters."

Noting that many resisters will be performing alternate service, the USCC board said: "Alternative service to the community is not to be a punitive measure, but rather, an opportunity in fact to serve the common good."

Because of this, the board said, it encouraged Catholic institutions across the country "to volunteer their facilities to the appropriate authorities as sites for alternative service." This would include hospitals, homes for the aged, social service agencies and youth agencies, the board said.

Members of the USCC executive board are Cardinal John Krol of Philadelphia; Bishop James Rausch, general secretary; Coadjutor Archbishop Leo Byrne of St. Paul-Minneapolis; Cardinal John Dearden of Detroit; and Archbishop Joseph Donnellan of Atlanta.

## Richmond meeting set on Birth-Line service Wednesday, Sept. 25

RICHMOND, Ind.—A Birth-Line phone, offering counseling to women with problem pregnancies, is now operating three days a week in the Holy Family parish office.

The service is operated from 10 a.m. to 2 p.m., Monday, Wednesday and Friday and is available by calling 962-2209. Counseling is free and given to anyone asking for it.

Manning the phone are volunteers from the three Richmond parishes—Holy Family, St. Mary's and St. Andrew's. Support has come from Catholic Charities and volunteer contributions.

Birth-Line, which began operating Sept. 9, is now limited to information and referral. Volunteers, however, hope to be able to expand services with greater community involvement. To this end a community-wide program will be presented on Wednesday evening, Sept. 25, in the St. Mary parish hall.

Special invitations have been issued to social and civic organizations and parishioners in the Richmond deanery. The meeting is open to the public.

## Legion of Mary plans program on Padre Pio

The Indianapolis area Legion of Mary will sponsor a special program on Padre Pio, famed Italian mystic, at Marian College at 2 p.m. Sunday, Sept. 29.

The program will include introductory remarks by Msgr. Cornelius B. Sweeney, V.G., Archdiocesan Director of the Legion of Mary, a talk by Mrs. Vera Calandra, an official representative of Padre Pio's priory in Italy, and a special film on Padre Pio.

Mrs. Calandra claims that one of her children was miraculously cured through the intercession of the priest-mystic, who died in 1968.

The invitation to attend the Marian program is extended to all those interested in mysticism, including non-Catholics.

## Vatican eases ban on joining Masons

BY JERRY FILTEAU

WASHINGTON—Catholic laymen may join Masonic lodges that do not plot against the Church, according to a letter from the Vatican's Doctrinal Congregation released here.

The letter added, however: "Clerics, Religious and members of secular institutes are still forbidden in every case to join any Masonic association."

The letter was sent to Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops (NCCB), by Cardinal Franjo Seper, prefect of the Doctrinal Congregation.

CARDINAL SEPER said that Canon 2335 of the Church's Code of Canon Law, is still in force. That law forbids Catholics, under pain of excommunication, to join Masonic or other associations which "plot" (in Latin, "machinatur") against the Church or legitimate civil authority.

But like all penal laws of the Church, that law is "subject to strict interpretation," the cardinal said. "Therefore, one may safely teach and apply the opinion of those authors who hold that Canon 2335 regards only those Catholics who join associations which plot against the Church."

There are more than four million Masons [also known as Freemasons] in the United States. Most of the other two million Masons around the world live in other English-speaking countries.

The grand lodges of Freemasonry are structured geographically, with each grand lodge independent of others. In most countries, the grand lodges are nationwide, but in the United States there is an independent grand lodge in each state, the District of Columbia and Puerto Rico.

INQUIRIES ABOUT Freemasonry to bishops around the world brought a "great divergence of replies," Cardinal Seper wrote. The diversity, he said, "did not permit the Holy See to change the current general legislation."

The present code remains in force until the new, revised Code

of Canon Law appears. The revision of the code is currently in process and may be completed in a few years.

Cardinal Krol said the letter from Cardinal Seper "makes clear that Church continues to discourage Catholic membership in the Masons and to impose the penalty of excommunication in the case of membership in secret societies which are actively hostile to the Church."

"However," he added, "Cardinal Seper's letter also makes it clear that the canonical provision concerning excommunication is to be interpreted precisely, not broadly, and in light of the actual attitude and practice of a particular Masonic or other group. Hence it is not equally applicable to all such groups."

The first papal condemnation of Freemasonry dates back to 1738, when Pope Clement XII condemned it on grounds of naturalism, religious indifference, its demand for oaths, and possible threats to Church and state.

## Marian slates series for senior citizens

INDIANAPOLIS—A ten-week continuing education series for senior citizens will be sponsored by Marian College, starting Tuesday, Sept. 24. The Mature Living Seminars will be held from 10 a.m. to 2 p.m. each week in the Allison Mansion on campus.

Speakers and topics for the series will include: Sister Mary Jane Paine, professor-emerita of art, "Appreciation of Architectural Design through the Ages," three sessions.

Sister Georgine Bocklage, associate-emerita of English, "Literary Themes," three sessions. Father Francis E. Bryan, instructor in theology, "Scripture and the Church," two sessions.

Two additional information sessions will be conducted on topics of interest to older citizens.

Cost of the entire series is \$10, applicable to those able to pay. Others will not be charged. Single attendance per session will be \$1.

## Gregorian chanting newest Parisian fad

PARIS—Thirty-four pupils of "a new sort" have begun classes at the Benedictine monastery of Rosheim, Eastern France. They will be taught Gregorian chant under the rigid direction of the Solesmes monks and the auspices of the French Ministry of Culture.

An observer here said that in this day of rock and roll, the Gregorian chant, dating back hundreds of years, has found its way back to the "hit parade."

It is an interesting phenomenon. "Since the abandonment of Latin chant in the churches our sales of Gregorian have doubled," says Alain Evans, a director for Decca records. "Many Christians are nostalgic for the High Masses of their childhood."

Never before, it is reported here, has there been such a sudden rush toward a particular type of music.

A program of Gregorian chant was played to full houses at the Senanque Abbey in the Vaucluse

region of France, another will close the Paris Summer Festival of Arts, and there is talk of opening a Gregorian class at the Paris Conservatory of Music.

The last wishes of the late President Georges Pompidou are a factor in this movement. He asked that his funeral Mass be sung in Gregorian and 25 Benedictine monks from Solesmes came to Paris for the service.

The following day there was a rush on the record shops. The Mass for the Dead sold as well as the Beatles.

Some say the development is a reaction against the modernization of the Catholic Church. But it is also a fact that Protestant cultures are also avid for all which formed the common language of the Christians of the Middle Ages. It is true that its melodic structures are simple. But its modal character also places it, strangely enough, in the avant garde of modern musical research.



## REPORT TO WORLD SYNOD OF BISHOPS

## TRENDS IN U.S. CHURCH

When the World Synod of Bishops begins its deliberations in Rome on September 27, the 200 participants will have before them a unique document detailing the state of the Church in this country.

Entitled "A Review of the Principal Trends in the Life of the Catholic Church in the United States," the paper was composed by the staff of the National Conference of Catholic Bishops and released to the public in June.

The 3,400-word statement is a realistic evaluation, neither pessimistic nor Pollyannish. Both positive and negative elements in Church life are listed. In sum, the Bishops conclude that American Catholicism is changing, drastically so in many areas, but it is nowhere near a state of collapse, as suggested in some circles.

The statement is reprinted in full here as a service to readers of The Criterion. It is available in pamphlet form from the Publications Office, U.S. Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005, at 25 cents per copy.

—The Editors

## INTRODUCTION

The word "malaise" is often used to describe the current state of U.S. society in general and, in particular, the condition of organized religion in the United States. Many observers find in both the secular and religious spheres a disturbing degree of polarization, confusion, self-doubt and uncertainty about fundamental values and purposes.

The more optimistic view this as the necessary prelude to a new era of committed purposefulness, or, as they might say, the birth pangs of a "new consciousness." The more pessimistic hold that the current situation reflects decadence and portends collapse.

It is not the purpose of this paper to suggest that either of these viewpoints is entirely true or entirely false. If history is any guide, it seems possible that both will be proved right to some extent. Both secular society and organized religion are passing through a time of rapid and dramatic change. It is probable that both will be different in significant ways in the future.

At the same time, many areas of continuity with the past are likely to remain. The present era of change does not represent a total sloughing off of tradition but rather a winnowing process in which some values and institutions may be discarded but others will be reaffirmed and strengthened.

The problems of secular society in the United States and the problems of organized religion are not identical. At the same time it is impossible to dichotomize the "secular" and "religious," particularly when attempting to reflect on the state of mind of individuals, who themselves do not experience their lives as dichotomized. Certainly many issues in the "secular" sphere have "religious" dimensions, and vice versa. Problems in one area tend to reinforce and aggravate those in the other.

## 1. SECULAR SOCIETY

Many elements enter into the current malaise of secular society in the United States. Only a few can be mentioned here.

It is obvious that the deep divisions caused by U.S. military involvement in Southeast Asia have not been healed. Fundamental questions of conscience raised by the Vietnam war remain unanswered. Considered in this context, the current political crisis in the United States has occurred at the worst possible moment for the well-being of the nation. With the end of active U.S. military involvement in Southeast Asia, the American people stood urgently in need of political leadership which would help them achieve reconciliation and regain consensus. Instead, disclosures of wrongdoing by public figures have contributed to divisiveness and, worst of all, to feelings of cynicism and disgust with regard to the entire political process. There is evidence that many Americans simply no longer trust their public institutions, and that among these institutions government is trusted least of all.

One result of the weakening of public consensus has been to reinforce the selfish tendencies of groups and individuals. Deep-seated social problems such as poverty and racism seem little closer to solution than they

*'Fundamental questions of conscience raised by the Vietnam war remain unanswered.'*

were a decade ago; worse still, in some sectors talk of poverty is regarded as a bore, and racial separatism is advocated as a positive good.

The current energy crisis raises additional questions about American altruism and willingness to sacrifice. There is fear that the burdens of the energy shortage will be shifted to those least able to bear them and least able to raise an effective protest: the poor and lower-income individuals and families. Neo-isolationism,

following on the Vietnam war and reinforced by the energy crisis, has caused many Americans to ignore or discount the imperatives of international social justice.

Radical changes in individual moral values have also occurred in recent years and are continuing to occur. Whether or not it is accurate to speak of a "sexual revolution," it is clear that many people now regard sex primarily as an instrument of individual gratification rather than a means for the expression of mutual love and commitment between husband and wife, fundamentally oriented to the begetting of new life.

Changing attitudes toward sex, toward the roles of men and women, and toward relationships among members of different generations have subjected family life to unusual strain. Divorce is widely accepted and divorce

*'Self-centered attitudes underlie growing movement for legalized euthanasia.'*

rates are extremely high; it is not farfetched to suppose that the easy availability and social acceptability of divorce encourage a "divorce mentality."

There is now widespread, although by no means universal, acceptance of abortion on grounds of convenience. The right of each woman to exercise control over her body is frequently advanced as a total and self-evident justification for the destruction of unborn life. Similarly self-centered and individualistic attitudes underlie the growing movement for legalized euthanasia. Although "humane" arguments are generally put forward in favor of euthanasia, the reality is that many people now accept the idea that persons whose age, illness or incapacity renders them burdensome, have thereby forfeited the right to life.

Many tend to blame communications media for the deterioration of traditional moral values in American society. To some extent this is unfair, since to a significant degree the media simply reflect what is happening in society. However, it is apparent that the media experience great difficulty—some would say unwillingness—in exercising self-control in their depiction of violence, sexual permissiveness, and the pursuit of materialistic values.

## 2. THE STATE OF ORGANIZED RELIGION

Much of the confusion and uncertainty apparent in American society in general is mirrored, in one way or another, in organized religion. Granted that there are few reliable empirical indicators of religiosity (which makes it difficult if not impossible to generalize about the state of religion considered as a matter of individual experience), the fact remains that the Churches as institutions seem in many instances to be ailing.

Some describe the current difficulties of organized religion in the United States as a "crisis of faith." Whether or not such a crisis exists only God—literally—can say. Beyond question, however, in the United States at the present time transcendent religious belief finds itself engaged in direct contestation with a secularistic, humanistic worldview which rejects supernatural religion and absolute moral values.

The difficulties of organized religion express themselves in such ways as declining membership, declining church attendance, and declining contributions. To be sure, a "Church" is not constituted by entries in a ledger. Nevertheless the statistics point to basic problems.

The Churches themselves are in some cases experiencing a crisis of self-identity. The social activism of the 1960s (identified with such causes as civil rights, anti-poverty efforts, and the anti-war movement) has declined and is regarded as passé in some quarters. At the same time many sectors of organized religion have

found nothing to take its place. The quest for religious "relevance" continues, but there is little agreement as to what now constitutes relevance. Religious fads come and go with regularity.

Simultaneously, however, the other phenomena of quite a different sort have begun to appear. Some ultra-conservative, fundamentalist Churches report all-time high memberships and financial contributions. Pentecostalism and the Jesus Movement continue to attract adherents. There is strong, although in many instances obviously superficial, interest in Eastern religions and the occult.

It is extremely difficult to interpret these phenomena with much certainty; perhaps it does them an injustice to lump them together. Nevertheless one may hypothesize that, to some extent at least, each represents in its own way a reaction against socially oriented religion and a retreat to a more individualistic approach.

It is generally recognized that the positive influence of organized religion on public policy and public

*'Historically the Catholic community . . . until recent years lived in a certain isolation from attitudes and values which prevailed in the larger society.'*

morality has declined sharply in the United States in recent years. Court decisions interpreting separation of Church and State along narrowly absolutist lines have excluded religious observance and, for all practical purposes, religious education from the public schools. Many parents, Church leaders and others are justifiably concerned about both the immediate and long-range implications of this situation for the religious and moral formation of the young and, therefore, the religious and moral bases of American society in the future.

It is perfectly true that perfunctory and pro forma religious activities in the classroom are unlikely to accomplish much. The special tragedy is that even the perfunctory and pro forma are now regarded as beyond the pale of constitutionality.

## 3. THE STATE OF THE CATHOLIC CHURCH

It has been customary in recent years to discuss tensions within the Catholic Church in the United States in terms of conflict between "conservatives" and "liberals." It may be, however, that the time has come to cast such discussions in different terms. The emerging question for the Catholic community in the United States may well be whether it will in the future, as in the past, derive its fundamental beliefs and attitudes from the traditional value system of Catholic Christianity, or whether its beliefs and attitudes will be drawn more and more from the secularistic, humanistic value system of the society around it.

Historically the Catholic community in the United States until recent years lived in a certain isolation from attitudes and values which prevailed in the larger society. This is not to say that Catholics were uninfluenced by the experience of living within American society—something which would have been both undesirable and impossible to effect. It is to say that the Catholic community was relatively isolated and homogeneous, and that in a host of different ways, ranging from the trivial to the urgently important, the distinctiveness of "Catholic" beliefs, "Catholic" values, and "Catholic" practices was affirmed and reinforced.

This state of affairs has changed markedly in the last 15 years and with increasing rapidity since the end of Vatican Council II. It is beyond the scope of this paper to discuss the reasons for this change, although no doubt some are to be found in the internal life of the Catholic Church during this period while others are due to social trends and forces at work in secular society.

In any case, and leaving aside the

question of what has caused the change, the pertinent issue now is whether Catholics in the United States are more powerfully formed and influenced by the Church or by secular society. At the very least, many would say that for a large number of Catholics, the influence of secular society—and all that implies, for good as well as ill—counts more heavily than the influence of the Church.

Viewed in this light, it comes as no surprise that the Catholic Church in the U.S. has many of the same problems as the rest of organized religion.

Polarization and ferment are widespread in the Church, not least in the religious life. The shortage of vocations to the priesthood and religious life remains a serious problem. The reaffirmation of clerical celibacy by the 1971 Synod has helped reduce confrontation on that issue; yet departures from the active ministry continue at a disturbingly high rate.

There is even evidence that weekly Mass attendance has begun to decline significantly among some Catholics. This is particularly striking since very high rates of weekly attendance at religious services have up to now been one of the distinguishing traits of the Catholic community. Evidence of the same tendency—toward assimilation of the values and attitudes dominant in the general society—appears in data indicating that many Catholics are tolerant of abortion in at least some circumstances, reject official Church teaching on means of family limitation, have a divorce rate not markedly different from that of other Americans, and regard most social issues very much as their non-Catholic countrymen do.

It would be an exaggeration at the present time to say that such Catholics have rejected the Church.

There is no reason to think they have; for the most part they continue to perceive themselves as Catholics. But Catholic beliefs and values no longer occupy the same central place in their lives that they did in the lives of their parents and grandparents—and may have done in their own lives in years gone by. And their attitude toward the Magisterium is ambivalent at best.

This is, however, only part of the story of the contemporary Catholic

*'Increasingly they have found themselves at odds with dominant trends and values . . .'*

community in the United States. The situation is considerably different for that other segment of the community for whom Catholic beliefs and attitudes do continue to hold a position of centrality.

The experience of these Catholics has not been particularly happy in recent years. Increasingly they have found themselves at odds with dominant trends and values in the society in which they live. Their discomfort has reached the point at which it now is described by some as "alienation."

Two events of 1973 dramatized and exacerbated such alienation in an especially acute way: the January decisions of the U.S. Supreme Court legalizing abortion on demand and the June decisions of the same Court apparently closing off most avenues of new and substantial public assistance to nonpublic schools and nonpublic school children and their parents. The January decisions on abortion were a flat contradiction of traditional Catholic attitudes concerning the right to life of the unborn child, as well as traditional Catholic beliefs concerning the role of law and public policy. The June decisions on educational aid were perceived by many Catholics as a callous repudiation, with some anti-Catholic overtones, of their claim to equitable treatment and full, unimpeded participation in the American educational enterprise.

It is extremely risky to attempt to predict the future course of events as far as the Catholic community in the

*'Many observers feel that a profound spiritual renewal is taking place . . .'*

U.S. is concerned. The tendencies noted here have become pronounced only recently and with surprising speed. It is possible that a new change of direction will occur with equal suddenness, but it would be presumptuous to assume that such a change will take place. A simple return to the past seems out of the question in any case.

It would be a mistake, however, to conclude that the current condition of the Church in the United States can be adequately summarized by cataloging problems. The problems described here are real, but they do not exhaust the reality of U.S. Catholicism today.

Many observers feel that a profound spiritual renewal is now taking place among many American Catholics. Centers and movements for the study and practice of spirituality among priests, religious and laity are springing up in many places. There is a deep and growing interest in prayer. Although comprehensive data are lacking, there is reason to believe that the practice of frequent confession is growing again after several years of decline. Many young people, as well as their elders, are active participants in charismatic groups. Spiritually-oriented movements for married couples are attracting increasing numbers of husbands and wives. After a period of transition, liturgical reforms are now widely accepted and working well.

The spread of parish and diocesan councils has involved more people than ever before in the exercise of shared responsibility. Many priests and religious, after a period of un-

*'There is a strong and healthy interest in the future of religious education.'*

certainty and confusion, manifest renewed and selfless dedication to the mission of the Church. The Holy Year theme of renewal and reconciliation has been welcomed with interest and enthusiasm, and many dioceses and parishes are now involved in Holy Year programs.

There is a strong and healthy interest in the future of religious education, which in recent years has already been much enriched in both Catholic schools and out-of-school programs.

Planned efforts are underway at

many levels to develop or strengthen programs in which fidelity to the teaching of the Church is combined with the best in contemporary educational methodology. The bishops have given leadership to this movement by their collective pastoral on Catholic education To Teach As Jesus Did (1972) and the document Basic Teachings for Catholic Religious Education (1973), as well as by their plan for a national Catechetical Directory. There are many new and successful programs for the continuing education of clergy and religious, as well as lay persons.

National organizations and dioceses manifest a heightened awareness of the social dimensions of the Church's mission to minority and ethnic groups and a greater sensitivity to such issues as women's rights. Ethical and moral abuses, such as legally sanctioned permissiveness concerning abortion, have helped create a renewed sense of unity among concerned Catholics and have awakened them to their responsibility to be a positive force for good in that nation's life.

In short, the Catholic Church in the United States faces many difficult problems at the present time, but along with the problems there are also many signs of underlying strength and vitality. American Catholicism is changing, not collapsing, and while a period of change is not a time for complacency, neither is it a time for gloom.

## IN CONCLUSION

In seeking to influence change positively, the Catholic Church in the United States cannot pretend to have easy or failure-proof answers to the problems outlined here, whether of secular society, organized religion, or the Catholic community.

In a sense the message of Christ is the "answer" to them all. But in nearly 2000 years of trying, the Church has not been consistently successful in communicating this message. There is no reason to suppose it will discover a panacea in 1974; yet certain avenues to improved performance are well worth exploring.

As far as the transmission of values from generation to generation is concerned, the role of parents is crucial. The Church could perform a significant service by increasing its direct assistance to parents who are engaged in this vital task. Supportive efforts by the Church are now more essential than ever, since society at large not only no longer offers such assistance to Catholic parents, but in many ways fosters values which directly contradict those they wish to transmit to their children.

This calls for strengthening Catholic schools and other educational programs in all ways possible. At the same time, however, it must be recognized that, important as these are, they can only reinforce the parental effort; they cannot substitute for it where it is lacking or deficient, nor do they really constitute "direct assistance" to parents themselves. Serious thought should therefore be given to what forms "direct" assistance to parents might take in the future to help them in the task of transmitting values to their children.

*'The Church could play a crucial role of reconciliation in society . . .'*

Efforts to involve parents directly in the religious and moral education of their children, already underway in many programs, should be fostered, and new means and media should be explored for reaching both parents and children.

Many of the ills now apparent in secular society (and reflected in one way or another in the religious sphere) are manifestations of an almost atomistic individualism. Yet paradoxically, to judge from popular literature and rhetoric the quest for "community" has never been more urgent and widespread.

It may be, of course, that many are now seeking community precisely because they have lost it or never experienced it. The Church could play a crucial role of reconciliation in society by speaking movingly to man today of the community envisioned and brought into being by Jesus. To do this, however, it must become much more of a loving community—and be perceived as such—than it is now.

Effective evangelization lies at the heart of what is needed now. In order to evangelize effectively in the modern world, the Church must do at least two things. First, it must achieve a clear understanding of what evangelization means in the contemporary context. Second, it needs to assess all means of evangelization now at its disposal (and perhaps some which are not now at its disposal but which potentially could be) in order to determine which can best reach and touch minds and hearts today. The pastoral reflections of the Synod can be of inestimable value in responding to these two pressing needs.







## THE TACKER

Report of monk's death  
'greatly exaggerated'

BY FRED W. FRIES

Father Paschal (William) Boland, the St. Meinrad Benedictine, wants his many friends to know that he is still very much alive.

It seems that a Tacker column which appeared in early August left some grave doubts about the matter.

The column in question—a report on a reunion we had just attended of the St. Meinrad ordination class of 1939—included an announcement that one member of the class—a Father William Boland—had been stricken with a fatal heart attack a few days before and could not "answer the roll" with his classmates.

SINCE WE inadvertently omitted identifying the diocese (Rockford, Illinois) where Father Boland lived, it now develops that quite a number of readers thought the deceased was the Archabbey's Father Paschal, who is still known among his Indianapolis friends as "Father Bill Boland."

In a friendly note we received last week, Father Paschal thanked Tacker "for the Masses and prayers said for the repose of my soul."

His letter pointed out that the item "caused some of my friends to draw the conclusion that I had died, and they sent letters of condolence and Mass cards to my three sisters, two of whom live in Indianapolis."

THE FACT THAT Father Paschal—long-time manager of the Abbey Press—had also suffered a coronary attack in August, 1973, made the confusion in identity all the more plausible.

We apologize to our old friend Father Paschal (William) Boland for any inconvenience the column may have caused, and hurry to assure his many friends that—in the words of Mark Twain under similar circumstances—the report of his death "was greatly exaggerated."

NAMES IN THE NEWS—Brother Jeremy King, O.S.B., recently made his solemn profession of vows in ceremonies at St. Meinrad Archabbey. His home parish is St. Augustine, Jeffersonville. . . Mike Megel of St. Mary's parish, North Vernon, is a starting forward on the St. Meinrad College soccer team. . . Sister Rose Lauren Earl, Maryknoll nun working in the Marshall Islands in the Central Pacific, recently

visited with family and friends in the New Albany area. . .

HAT TIP OF THE WEEK—Tacker tips his battered hat to the nine students in Archdiocesan high schools who are among 15,000 across the country named this week as Merit Scholarship Semifinalists. Nominees are now qualified to compete for some 3,400 college scholarships to be awarded in 1975. The nine Archdiocesan Semifinalists and their respective schools are: Brebeuf, James R. Cronin and Charles E. Pirtle; Cathedral, Michael P. Doherty and Thomas Lankston; Chatard, Sharon M. McCarthy; Ladywood-St. Agnes, Patricia A. Matthews and Mary S. Smith; Ritter, Carole S. Denton; and Shawe Memorial, Madison, Louis J. Knoble. We congratulate these young scholars on a signal achievement.

HERE AND THERE—William A. Corsaro, Ph. D., a member of St. Catherine parish, Indianapolis, is scheduled to begin a year of post-doctoral research this month at the University of California in Berkeley, following the receipt of a \$10,000 fellowship from the National Institute of Mental Health. A graduate of Cathedral High School, he received his B.A. from Indiana University and his doctorate in Sociology from the University of North Carolina. . . Dave Horner was low gross winner and Gene Hunter low net winner in the recent Marian College Alumni Association golf tournament played on the Coffin municipal links.

GRANT AIDS ALVERNA PROGRAM—The Alverna Improvement Fund got the proverbial shot in the arm recently when Lilly Endowment, Inc., approved a matching grant of "up to \$20,000." Current Retreat House needs, some of which have already been implemented, include: roof repairs, new carpeting and furniture and kitchen expansion. Alverna officials are hoping that retreatants and friends will be generous in their support.

ANNIVERSARY—The Lay Franciscans of the Holy Stigmata of St. Francis Fraternity (Third Order), which is headquartered in Indianapolis, will mark its 25th anniversary on Sunday, Sept. 22. Franciscans of the Second Order, the Poor Clare Sisters at Kokomo, will host a special observance. Richard Bottin is the Indianapolis Fraternity prefect.

## INDIANAPOLIS

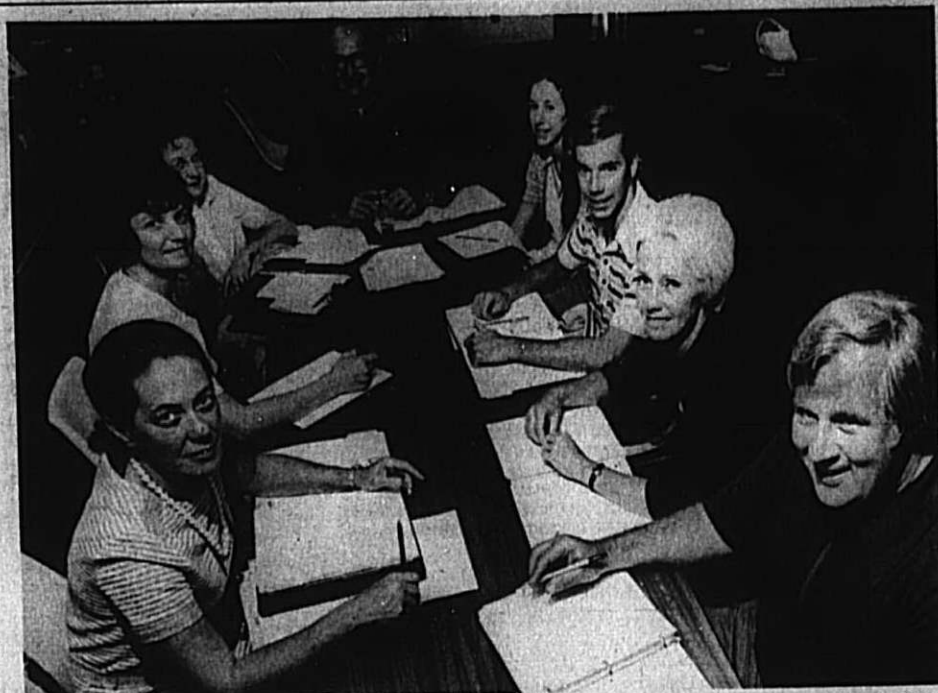
Calendar  
of Events

FRIDAY, SEPT. 27

Fish Fry sponsored by St. Joseph KC Council, 4300 N. German Church Rd. Friday, 5-10 p.m. Saturday, noon-10 p.m.

## SOCIALS

MONDAY: St. Ann, 8:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Sceelna High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. SATURDAY: Knights of Columbus, Council No. 437, 8 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 8 p.m.; St. Philip Neri parish hall at 5 p.m.



GIFT FOR ST. CHARLES—Undertaking a major program of parish renewal can mean a great deal of planning, as many members of St. Charles Church, Bloomington, have found out in recent weeks. Attending one of the numerous "spadework" meetings that preceded the initial phase of

GIFT are (left to right, clockwise) Mrs. William J. Siffin, Miss Cora Dubitsky, Mrs. Bernard Clinkoske, Father Robert Borchertmeyer, Miss Terry Wensch, Bob DeMallie, Mrs. Cy Melwid and Mr. Melwid. Father Borchertmeyer is co-pastor.

## Indianapolis

## Business and Service Directory

## BUSINESS SERVICES

WHEELER  
ALUMINUM

Roofing—Siding  
Guttering  
Installations & Repairs

Free Estimates  
Call

Day—293-2218  
Night—291-4493

CURRAN'S  
PROPERTY  
SERVICES

Plumbing—Heating—Air-Cond.  
Installation & Repair

787-6251

Free Estimates—24 Hr. Service

SHAMBLES  
REFINISH & REPAIR

Specialists in  
Antique Furniture  
Only the Finest  
Craftsmanship

COMPLETE UPHOLSTERY SERVICE

894-7075

15 Mile East of Columbus  
South Side Road 48  
10 1/2 mi. E. I.

## McGinty (Tim)

Roofing &  
Siding

Always on Top  
Repair Specialists  
No Job Too Small  
Work Guaranteed  
Call Evenings  
786-9362  
Licensed—Insured—Bonded

## SPIVEY

Construction, Inc.

341 E. TROY AVE.  
Attics Finished  
New Rooms Added  
Gutters—Plumbing  
Garages—Furnaces  
Complete Job

CALL FOR  
FREE  
ESTIMATE

ST.

6-4337

ST.

4-1942

## RUSCO

Storm Windows and Doors

Free Estimates

Replacement Windows  
Awning  
Porch Enclosures  
Siding—Jalousies  
Roofing—Guttering

We Repair All Makes  
Storm Cash

639-6559

Carico Home  
Improvement Co.  
2506 W. Mich., Indpls.

## BUSINESS SERVICES

## COOMER ROOFING CO.

ROOFS AND GUTTERS REPAIRED  
NEW ROOFS—GUTTERS  
Bonded and Insured  
636-7261

## CLASS

## VOICE LESSONS

5 students in each class

\$7.50 per month

(lessons weekly)

Teacher: Joan Lee

846-3038

Teaching in Indianapolis

and Noblesville.

Classes begin Oct. 1

BEATRICE'S  
FLORIST

Musical Novelties—Roses  
& Potted Plants

Complete Floral Service

For Office or Home

5% DISCOUNT

on all Cash &amp; Carry Sales

City Wide Delivery

4541 E. 21st St. 358-8508

## ELECTRICAL

WIRING ALL TYPES

City, County wide Service  
Electric Heat, Ranges, Dryer  
outlets, Wall plugs, Rewiring, 40-  
100 Amp. Service, Air-Cond. Use  
your Midwest Charge Card.

J.C. ELECTRIC

787-4405

Licensed—Bonded—Insured

FREE ESTIMATES

## R.F. RANDOLPH

LUMBER CO.

Division Mohawk Mfg. Co.  
2100 Cunningham Dr.  
Speedway, Indiana

• LUMBER

• PANELING

Delivery Service

247-8201

## CARPET

DEEP CLEANED!

• LIVING ROOM, HALL

\$32.50

For 10 per cent discount—Clip Ad

STEEM KLEEN

OF INDIANA

786-8228

1705 S. Post Rd. 862-4574

## BILL CIRIELLO

SAYS

DON'T FUSS, CALL US!

Wm. J. Ciriello

Plumbing Co.

702 Main St., Beech Grove

787-5391

24 Hour Emergency Service

## SEPPRA

BICYCLE SHOP

SALES AND SERVICE

Featuring

CCM BICYCLES

2 LOCATIONS

2787 N. Tenth Ave.

Across from Englewood Shopping Cr.

Phone 925-1711

5449 E. Washington St.

In Irvington

Phone 352-1217

## BUSINESS SERVICES

## Carpentry-Painting

Interior/Exterior  
Concrete Work—Roofing  
also Complete Line of Carpet

Good References  
Reasonably Priced  
FHA Approved

Mr. Bray—244-0464

## GREGORY

CONSTRUCTION

203 South Good Avenue

Concrete &amp;

Carpentry Work

Lawrence Wilhelm, President

Business—358-5305

Home—359-7495

## JOE'S PLUMBING

Licensed and Bonded

24 Hour Service

Plumbing Repairs

Bath Remodeling

Sewers &amp; Drains Unstopped

"No Job Too Big or Small"

JOE FOWLER

356-2735

## Acoustical Decorative Lathwork

## CEILINGS

Commercial

• Offices

Specializing in:

• Residential

• Restaurants

• Whole House

Free Estimates

8x10' CEILING

• CORNER

CEILING

COMPANY

291-9341

## See a Bug...

Call Arab

## TERMITES!

ROACHES, RATS, MICE

Free Inspection

545-1275

4035 Millersville Rd.

## Brown's

Watch &amp; Clock

Repair Service

Cash for articles made of gold,

silver, or platinum, any con-

dition.

We Sell New Watches

Used Watches

Clocks—Antique Models

Spindel Bands

Also Antique Jewelry

1705 S. Post Rd. 862-4574

## KNIFE &amp; FORK RESTAURANTS

18th and ILLINOIS

We have openings as follows:

COOK

Salaried and Salaried

1 P.M. to 5 P.M.

CASHIER/HOSTESS

2 P.M. to 9 P.M. Saturday and Sunday

Benefits include: Paid Vacations, Paid Holidays, Com-

plete Insurance coverage, Paid Retirement plus Gen-

erous Discount on Mdse. from Hook's Drug Stores.

APPLY IN PERSON TO THE MANAGER

## BUSINESS SERVICES

## Cook's Glass &amp; Mirror Co.

Glass Tops—All Kinds  
Mirrors—New & Refinished  
Insulated Glass—Auto Glass  
Commercial Stove Fronts  
Any Kind Glass Replaced

5763 W. Morris 241-9344

## CARPET &amp; FURNITURE

HOUSE-WIDE CLEANING

CALL

783-6109

"ALL YOU NEED

TO KNOW

ABOUT

CARPET CARE"

## FOR RENT

CONGENIAL Lady to share house

near Little Flower Parish with same.

357-1280

## FOR RENT—441 Eastern Ave. 3

bedroom, 1 1/2 double, Adults Only.

\$110.00 a month. 251-3344.

1, 2, &amp; 3 BEDROOMS. Furnished and

Unfurnished Houses and Apart-

ments. All Areas. All Prices. Call for

Details. RENTEX—435-3030.

## Looking for an

Apartment?

Selling your Home

or Retiring?

Call

Meridian Management Co.

MERIDIAN TOWER WEST

One and Two Bedroom Suites

Now Available—\$250 to \$375

• Doorman Service

• Underground Parking

• Swimming Pool

• Recreation Rooms

New High Rise

Luxury Apartments

By Appointment Only

923-5000

## HELP WANTED

## YOU WILL LIKE

SOS

TEMPORARY WORK

Register now for interesting

and varied temporary office

assignments. No fee. Immediate

openings for all office skills if

you have experience.

• Secretaries

• Typists

• Receptionists

• Clerical

• Bookkeepers

Please call 636-1644

or come in from 9 to 4.

Standby

OFFICE SERVICE, INC.

130 E. Washington St.

## KEYPUNCHERS

TYPISTS

STENOGRAPHERS

Friday pay of same work

week. Good pay.

Referral bonuses. No

fee.

Register at

H.R. Block offices:

5431 E. Washington St.

Tuesday only

2746 Lafayette Rd.

Wednesday only

or register at our main

office any weekday.

olsten

temporary services

25 Monument Circle

Suite 917

CALL 634-6601 NOW

Equal Opportunity

Employer

## DR. J. J. GERDIS

Optometrist

Contacts

1115 S. Range Line Rd.

(Next to Carmel Theatre)

Call me—446-6254

## Fieber &amp; Reilly

R. C. Mayford

Insurance Agency, Inc.

"Excellent Professional Service"

297 N. Delaware

Indianapolis, Ind. 636-2511

Same Day Service Between Indianapolis,

Anderson, Muncie, Hartford City,

Bluffton, Ft. Wayne and Auburn

Renner's Express,



# BEHIND THE NEWS

## FROM RELIGIOUS NEWS SERVICE

In speaking about a health care bill in his first address to Congress, President Ford made a slip of the tongue:

"Why don't we write—and I ask this with the greatest spirit of cooperation—why don't we write a good health bill on the statute books in 1964 before this Congress adjourns?—74, excuse me."

Many people in the Churches would doubtless agree that adoption of a national system of financing medical care is long overdue. And in the growing national momentum of support for health care legislation, Churches have been conspicuous for their active participation.

As the House Ways and Means Committee was considering various plans that had been proposed, several Church representatives appeared to offer testimony urging adoption of some comprehensive health care measure.

THREE CATHOLIC health officials

told the committee that the United States must recognize the "moral necessity" of such a program. "The question, in other words, is not whether we should have a national program; it is how such a program should be developed and implemented," they said.

Presenting the statement were Sister Virginia Schwager, director of the Division of Health Affairs, U.S. Catholic Conference (USCC); Sister Mary Maurita Sengelaub, president of the Catholic Hospital Association; and Msgr. Lawrence Corcoran, executive director of the National Conference of Catholic Charities.

They urged health care to be extended to all residents of the country and that "separate tiers of care" for the poor and elderly be

## CHURCH GROUPS AMONG STRONGEST SUPPORTERS

# Guaranteed health care

eliminated, with a phasing out of Medicare and Medicaid.

The plan should be financed, they said, through a mix of federal revenues and taxes on payrolls and the self-employed, but not through taxes on income from federal assistance, social security or other such sources.

**TAKING NOTE** of the variety of health care bills before Congress, including the Nixon Administration bill, plans introduced by senators and proposals endorsed by the American Hospital Association and the American Medical Association, the Catholic spokesmen said no one bill provided "a total and practical solution."

Of bills before Congress, the one sponsored by Senator Edward M. Kennedy (D.-Mass.) and Represent-

tatives Martha Griffiths (D.-Mich.) and James C. Corman (D.-Calif.) has been considered superior because it not only covered all hospital and medical services but also provided for preventive care.

While religious spokesmen have been prominent this year in lending support to the efforts in Congress for a national health care program, actually the movement in this direction is of several years standing.

Whereas such proposals were once intensely controversial, denounced in the 1940s and 1950s as "socialized" medicine, a consensus appears to have formed that some national health care program is needed. And the consensus has been notably evident in

the religious community.

**THE NATIONAL** Council of Churches has been on record since 1971 in support of "universal" and "quality" health services for everyone as "a right." These services, it contends should include preventive health care, mental health treatment and dental care.

The USCC also went on record in favor of a national health insurance program in 1971.

The Churches, of course have long been involved in providing health care themselves and have built an extensive system of hospitals and other medical facilities. In calling for a comprehensive government health program, they do not propose abandoning their own efforts but anticipate that Church-sponsored facilities will continue to play a role in meeting American health needs.

It has been suggested that a major role for the Church following establishment of a comprehensive government-sponsored system would be to guard against the dehumanization of health care.

## EDITORIALS

# God in limelight

God's name is being used much too lightly these days, in the estimation of Jack Mabley, columnist for the Chicago Tribune.

The other day Mabley ran through a list of events and circumstances attributed to the direct intervention of God—starting with the pardon of former President Nixon. Mabley said he didn't think God ought to be blamed for that or for (1) Miss Texas winning the Miss America beauty contest, (2) Evel Knievel landing where he did in that canyon, (3) the selection of winning tickets in the Illinois state lottery, (4) Notre Dame's victory over Georgia Tech, (5) the Rockefeller fortune or (6) the popularity of the pretzel—all of which, in the course of a week, were attributed to divine intercession.

Mabley goes so far as to say

that the use of God's name in the often mean affairs of the public forum is blasphemy—or very close to it. We sympathize with those feelings even if we can't agree entirely with them. God does belong in the public forum. Christ, who wasn't a recluse Himself, commanded his followers to go public.

What is distasteful is the glib exploitation of religion. Too many personalities in public life use religion or personal faith as Good Housekeeping magazine uses its seal of approval. And too many government officials labor under the illusion that the national welfare and the glory of God are one and the same.

As for seeing the hand of God in every twist of fate, we heartily agree it can be overdone. Still, let's face it. Notre Dame did clobber Georgia Tech.

# Clearing road home

It was no surprise that President Ford's plan for conditional amnesty got mixed reviews.

Many Church leaders applauded—for as far as it went. Notre Dame's Father Hesburgh, for instance, in accepting appointment to the nine-member national board which will administer the plan, said he supported unconditional amnesty but welcomed the opportunity to have a part "in reuniting many young men with their country and their families."

## Chile

The full extent of United States involvement in the downfall of the Allende government in Chile may never be known. But it is certainly much greater than has heretofore been admitted.

President Ford, in his Monday night press conference, dodged the ethics of the question and politely described U.S. complicity as "destabilization" of the Allende regime.

That is almost as hard to swallow as the naïveté of those pro-Allende Americans who are denouncing the Nixon policy of interference with one breath and with the next demanding that the Ford administration intervene forcibly to restore the democratic processes suspended by the junta.

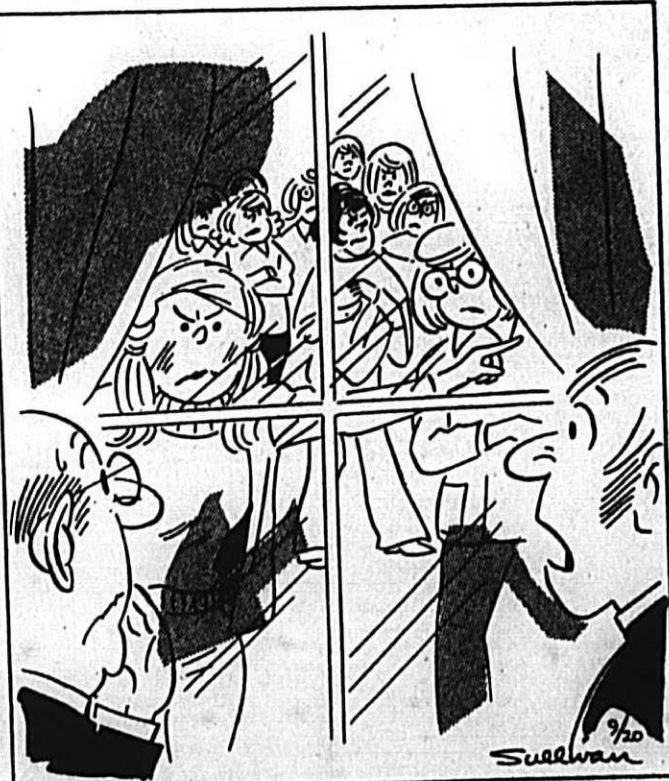
We want our bread and our cake too.

There were others who took a harsher view of the limitations. Among them were many young men who are fugitives from one of the armed services or from the Selective Service Act. From Canada and Sweden, primarily, the criticism rolled in. Individual ex-patriates or their organizational spokesmen denounced the terms of the offer. It was demeaning, they said, since it demanded contrition and penance from men who hadn't done anything wrong. Moreover, they predicted that few fellow exiles would respond.

We hope that prediction is proven woefully wrong and we suspect it will be. There are men who went into exile out of a sincere and compelling belief of moral certitude and who presently and in the future will stand by their decision. There are also young men in the same situation for much less honorable reasons. Only time will tell how appealing is the offer of return, but we have a feeling that most of the exiles—whatever their original motives—will grab at the chance.

While Mr. Ford seeks to reunite thousands of American families, there are thousands more that can never be reunited. The survivors of those who died in Vietnam have been given another painful legacy, one which many of them must bitterly resent. Their friends and loved ones can only hope that the reconciliation of which the President spoke will touch, first and most kindly, those who have suffered the most.

In the flurry of reaction, the U.S. Catholic Conference made a most practical recommendation. It needs to be repeated. The conference encouraged Catholic institutions to volunteer their facilities for alternative service. The stipulated public service that is to be performed could be performed in Catholic hospitals, homes for the elderly, CYO camps and the like—but only if the facilities and the positions are specifically listed with the proper authorities. This is an opportunity for Church officials to act on a proposal that they have frequently put forward in the past.



"HOW DO YOU KNOW THEY'RE WOMEN WHO WANT TO BECOME PRIESTS WHEN YOU WON'T LET ME ANSWER THE DOOR?"

## THE YARDSTICK

# Did Church tip scales in Farah dispute?

BY MSGR. GEORGE G. HIGGINS

Dale Francis, editor of the National Catholic Register, has written a lengthy Labor Day editorial on the moral implications of the Farah boycott, with special reference to the role of the Church in controversial labor-management disputes of this kind. It's thought-provoking and deserves to be taken seriously.

Francis begins by saying that he does not intend to make judgments on Catholic participation, but simply raises questions. "I believe it is necessary," he states, "to think seriously about what happened because before it happens again, the moral issue must be examined."

In general, Francis confines himself to raising questions. On the other hand—perhaps without intending to do so—he raises them in such a way as to suggest that they lend themselves to only one answer.

AMONG THE questions he asks are:

• "If in a labor dispute between a company and a union, the Church throws its force behind a national boycott directed against the company,

it is inevitable the union will win the dispute. The question is whether this assures justice. Social justice, after all, does not pertain only to one side in a dispute under the law?"

• "If a union is barred from secondary boycotting, then can its supporters legitimately use this illegal practice just because they do not fall under the law?"

• "There is the question of the moral power that Catholic archbishops, bishops and Religious have by virtue of their position of truth. Do they act validly when they place the force and reputation behind one side in a labor dispute far removed from their own area—and knowledge?"

Francis starts from the premise that, whereas the intervention of churchmen in the California farm labor dispute might have been and probably was justifiable, "the dispute at Farah was of an entirely different nature."

ON THE OTHER hand, I start from the premise that, while there are obvious differences between the Farah controversy and the California farm labor dispute, we are dealing with the same basic issue in both cases, namely, the right of workers to organize into a union of their own choice and the obligation of employers to respect that right. Francis seems to think that the Farah Company did just that. He also argues that

the majority of Farah's workers did not want to be represented by the Amalgamated Clothing Workers until the company, having decided to settle the strike, encouraged them to sign with the union.

I don't agree, nor did the judge who heard the case for the National Labor Relations Board. The judge found that Farah had openly violated not only the letter but the spirit of the National Labor Relations Act, the federal law which guarantees workers the right to organize without interference by their employer. It would be naïve to think that low-paid workers in an unorganized labor market such as El Paso or San Antonio really enjoyed freedom of choice under those conditions.

Secondly, Francis starts from the implied premise that many, if not most, of the bishops and priests who got involved in the Farah controversy engaged in secondary boycotting. It is my impression, to the contrary, that most of them confined themselves to the use of the primary boycott. In saying this, I am not conceding but merely prescinding from Francis' implied argument that the use of the secondary boycott is always and necessarily wrong. My view is that, under certain conditions, the use of the secondary boycott is fully justifiable.

THIRDLY, FRANCIS seems to think that Church support for the Farah boycott was almost exclusively responsible for its success. I realize that Church support was fairly widespread, but I strongly suspect that it was organized labor's support of the boycott which made the essential difference and ultimately won the day for the union.

Fourthly, while Francis concedes that the Bishop of El Paso and the local clergy were justified in getting involved in the Farah dispute, he questions the right of outside churchmen to take sides in a labor dispute far removed from their own area and knowledge.

This might be a plausible line of argument if Farah's products were sold only in El Paso and San Antonio. However, Farah serves a national market and boasts of producing and selling more slacks than any other company in the U.S. Moreover, the majority of those churchmen who got involved in the Farah dispute did so upon the recommendation of the Bishop of El Paso and in the light of his on-the-spot investigation of the facts. If Mr. Francis thinks that the Bishop himself was justified in taking sides on the basis of his analysis of the situation, why does he think it was wrong for outsiders to follow the

(Continued on Page 5)

## DALE FRANCIS SAYS

# Aiding parochial schools matter of justice

BY DALE FRANCIS

The governor of Maryland said recently that the state would be better off providing aid to nonpublic schools than risking the collapse of these schools. It was reported that several Protestant and Jewish clergymen expressed agreement with him.

One clergyman said he wasn't convinced Catholic schools are going to collapse. I'm not either, but this is not the basic question.

It may well be that self-interest will convince some government officials that it is necessary to make certain Catholic schools don't fail. After all, a lot of public school systems have thrived because they have received 100% of the educational funds while educating a lesser percentage of the students than that. If Catholic schools close and public school systems are forced

to accommodate all of the students, they will discover just how fortunate they've been in the past.

SINCE CATHOLIC schools are ordinarily run more economically, it is good business sense for public officials to keep them going, even if it requires additional expenditures.

But while all of this may be true, the argument that it is good business to provide state aid to parochial schools is not really to the point. The point is that all students should have equal rights. The question is of justice.

From time to time, it seems to me necessary to remind everyone of the basic question of justice involved. This includes Catholics, both those who say they favor aid for parochial schools and those who say they are opposed. Aid for parochial schools has nothing to do with it. The question is aid for children, equal aid for all.

THE PRIMARY right to educate belongs to parents. This means they have a right to choose that method of

fulfilling this primary right in the manner they believe to be best.

The state can set standards for the protection of children, providing that schools adequately perform the job of educating children. The state can likewise provide that there are not violations of constitutional rights. But the state can not impose on the parents the means by which they choose to educate their children.

Public schools are the means by which a majority of parents—at least in most areas—choose to exercise their primary right to educate. But public schools are exactly on the same footing as parochial schools. Both exist as the means for parental exercise of their primary right to educate.

BUT THE PROBLEM has been that when parents exercise their primary right to educate through parochial schools they have been economically penalized. Their right to choose a parochial school as the means for

implementing their children's education is no different than the right of parents who choose the public schools. But their right is diminished because they are penalized for exercising it. It, therefore, is not an equal right.

This is a basic injustice, not against any schools but against parents and children. Those who oppose equal justice for children in nonpublic schools sometimes say, "We don't think we should pay for educating your children."

Good. That is quite all right. No one is asking that others pay for educating children in nonpublic schools. All that is asked is that parents who choose nonpublic schools be allowed to have their taxes go for the education of their own children. When parents of nonpublic school children pay taxes for education, then gain no benefit from those taxes, they are paying for the education of other children but must pay again for the education of their own. The question is justice.

## The CRITERION

124 W. Georgia, P.O. Box 174  
Indianapolis, Ind. 46206

Official Newspaper of the  
Archdiocese of Indianapolis

Phone [317] 635-4531

Price \$5.00 a year

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Bosler;  
Associate Editor, B. H. Ackelmir;  
Managing Editor, Fred W. Fries.

Published Weekly Except Last Week  
in December.

Postmaster: Please return POD forms  
5579 to the Office of Publication.



## QUESTION BOX

BY MSGR. R. T. BOSLER

Q. For a long time it has been difficult for me to understand how God, a merciful father, could consign any of his children to eternal torture. A human father, most depraved and sadistic, would not, in my opinion, so torture one of his own children for a day or even for an hour.

A. It is most difficult to reconcile the existence of hell with the love of God. However, those who have experienced the love of God most profoundly believed in hell. I refer to the great saints. What they knew about the love of God they learned from their study of Jesus, who revealed to us God as a loving father, wanting us to be familiar with Him and desiring that all men be saved. And yet they also knew that the same Jesus said: "Do not fear those who kill the body and cannot kill the soul; rather fear him who can destroy both soul and body in hell." (Mt. 10:28)

We must be very careful how we interpret the words of Jesus and Scripture concerning hell and its punishments. Jesus uses an apocalyptic language when speaking of hell that is not to be taken literally. It is not correct to say that God tor-



tures people in hell. What punishment there is in hell is self-inflicted. Those who end up there—if any do—freely choose not to love God and are themselves responsible for being cut off from the vision of God. You will notice that I said: "if any do." It may be that hell is only a possibility and that no one actually is damned eternally. What is sure is that God has warned us of the possibility of hell for humans; we do not know for sure that any are actually there. And the more we become aware of the love and mercy of God, the more we do wonder.

Q. If you were married and had a 13-year-old girl and she asked you: "What is love?" what would you answer?

A. I think I would use the opportunity to help her discover in the Scriptures how God Himself has answered this question. I'd read with her first from 1 John 4:7-21, where we are told that God is love and that he has made known what his love is by sending his Son to be one with us. Consequently I would urge her to become acquainted with Jesus in the Gospels, for in knowing Him she knows God and what love is. And then I'd show her how she could check her own experience with love to see whether or not it is authentic or mere sentiment by reading St. Paul's great description of love in 1 Cor. 13, especially: "Love is patient, love is kind. Love is not jealous, it does not put on airs, it is not snobbish. Love is

never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries. Love does not rejoice in what is wrong but rejoices with the truth. There is no limit to love's forbearance, to its trust, its hope, its power to endure."

Q. It is my understanding that in some dioceses permanent deacons offer Mass with previously consecrated hosts, skipping the consecration. This ceremony is supposed to suffice for one's Sunday obligation. However this seems unlikely to me since the Mass is the consecration, the offering of Christ under the forms of bread and wine to the Father.

A. The Mass is more than the consecration, but we shall pass over

that problem. Deacons do not offer a Mass; they conduct a Communion service, with a penitential rite, Scripture readings, a sermon, the Lord's prayer and then the distributing of Communion. This is done in places where a priest is not available. The obligation to take part in Sunday Mass ceases when there is no priest available. The Communion service is an attempt to afford the people an opportunity to have the benefit of the Sacrament and a communal worship.

Q. Three months ago I lost my dearly beloved confessor in a tragic automobile accident. After all this time I still have to take medication to get any sleep and finally, had to consult my doctor to get an additional

tranquillizer to take during the day. He said I was neurotic and that the relationship with my confessor was a dependent one. Is this a sin to be too dependent on your confessor?

A. No, it is not a sin; it is a weakness that diminishes your responsibility. Nevertheless it is something you must struggle to overcome. Without the proper psychiatric help you will most likely find someone else to be dependent upon. Like other Catholic neurotics you are finding a confessor a handy prop to lean on. It is a misuse of the sacrament of penance. It would be better to make an appointment with a priest and see him for consultation.

© 1974

## THE CHURCH AND I

## How a crisis of authority spawned a crisis of faith

BY F. J. SHEED

Only slowly it dawned on me that there was a real fading of their Redeemer into the background of Catholic minds. There was a Catholic way of life, Catholic sacraments, Catholic folkways, Catholic sensibilities (in Mauriac's phrase) a Catholic slant (which a Jesuit assured me his school gave the boys). But Our Lord was less and less seen as the life-giving source of it all.

It took me even longer to realize that there was a dimming of the supernatural as a whole. I never heard a sermon, for instance, on Sanctifying Grace (when I joined the Guild all I knew about Grace was that it was something to die in a state of, but I soon discovered that we could not teach the Faith to our crowds without it).

Looking back, I cannot remember a sermon on Christ's relation to his Father. But then I never heard a sermon on the Blessed Trinity—which was finding its only resting place at the end of prayers—and this while non-captive audiences outdoors were gripped by the doctrine of the Trinity as by nothing else we gave them. I had fallen into the custom of quoting to Catholic groups the Japanese convert who said "Honorable Father very nice, honorable Son very nice, honorable Bird very difficult." There would always be a smile from the audience, but no embarrassment about their own inability to say anything more luminous about the One to whom the Son of God committed the world he redeemed.

THERE WAS THE SAME sort of pulpit ignoring of Heaven, the goal to which we are all meant to be moving. When the Jesuits at 16th Street in New York asked me to preach at the 11 o'clock Mass, I seized on the op-

portunity to give a sermon on Heaven, so that I should not die without ever having heard one. Three other times I had been invited to preach—at the University of Chicago with a Baptist minister in charge; at the Presbyterian Church in East Brunswick, New Jersey; and at the Catholic Church of St. Augustine in Larchmont.

In all three I talked on the Trinity, as being a doctrine held by all three religions. The Chicago reaction was surprising. Many of the congregation surged up to me at the end of the service: they thought it was a wonderful doctrine and that I had created it. When I told them that the Baptist Church already believed it, they lost interest.

To return to ourselves. I do not mean that any of the great dogmas were denied. It just did not occur to anyone that they mattered. All that mattered was the Catholic slant—which was called the Faith! And it was not only that this was felt to be all the lally needed. Owing to the journeying life I live, I have read more statements than most people by priests who have left the Church. I cannot remember one in which Our Lord is discussed. Yet he must have been at the centre of their life as priests, at least when they entered on it.

IT WAS WITHIN THIS devitalized Catholicism that the explosion happened. There had been rumblings well in advance, including the revival of questionings which had gone underground when the first Modernists were crushed at the beginning of the century. The great scholars were bringing their great scholarship to bear on them; the smaller scholars were understanding as much as they could of the greater, and could not wait to spring their surprises on a Catholic public which knew precious little about any of it. Suddenly we had the explosion, with no teaching on

Faith or morals one did not hear denied by a priest.

I think myself that the detonator was Vatican II, not in itself but as reported in the newspapers. We were given the impression of a hierarchy split right down the middle, of strings being pulled and deals slipped over in the sort of smoke-filled rooms we had associated with politics. As Bishop Wright phrased it, we were shown it as a struggle between the goodies and the baddies—with Cardinal Ottaviani the baddest of the baddies. And Church dogmas had been hard enough to accept even when Catholics felt that they came from a united magisterium,

guaranteed by the Holy Spirit.

There really was a crisis of authority, which for large numbers became a crisis of belief. The outsider looking in could not be blamed if he saw the Church as ungovernable sheep ignoring untrained shepherds. A shepherd of untrained sheep like Cardinal McIntyre of Los Angeles, became a national figure.

No, the outsider could not be blamed for seeing the Church so, but he would be missing one element which might in the end be decisive—I

mean the Catholic who may or may not be troubled in mind, but is unshaken in his conviction that he is in Christ's Church.

In God and Mammon Francois Mauriac describes himself: "I belong to the race of people who, born in Catholicism realize in earliest manhood that they will never escape from it, never leave it. They were within it, they are within it, and they will be within it for ever and ever." Hilaire Belloc was of that race, I believe. I too, come to that. There are millions of us, and not only those who were born to it: the Faith can "take" at any age or stage.

## Msgr. Higgins

(Continued from Page 4)

Bishop's lead? Facts are facts and are not affected by the geography.

FINALLY FRANCIS argues that the boycott did "lasting" harm to the Farah Company. I doubt that and so does Fortune magazine—which I have never thought of as being an anti-business or pro-union publication. Deborah DeWitt Malley, in a feature article in the August issue of Fortune entitled "How the Union Beat Willie Farah," says that "The ultimate irony of the long Farah strike is that its only beneficiary is apt to be—the company. The boycott and strike will leave Farah Manufacturing a far better-run operation than it was two years ago. The process of bargaining gave the company a sophistication it never had before. In the view of Director Charles Leavel, the struggle with the union 'could be the best thing that ever happened to the company.'"

Furthermore, whereas Francis seems to fear that the "angry" rhetoric used during the boycott will have a permanently bad effect on Farah's fortunes, Miss Malley quotes Fred Houghton, Farah's Vice President in charge of Marketing, as saying exactly the opposite. Mr. Houghton says that "Farah has become a household word." He thinks that most consumers remember the name and the product involved in a dispute but quickly forget what the dispute was about.

I share Houghton's impression in this regard.



**CUSTOM MADE LITURGICAL VESTMENTS**

For the extra touch of beauty your parish liturgy may be lacking

- Hand sewn to design
- Religious symbols hand-painted

Quality of workmanship on display at St. Mary's Church in Greensburg, Ind.

**CAROL STAGGE—Seamstress**  
Skyline Drive, Wingham Addition  
Greensburg, Ind. 47240 Phone: 812-663-7212

**Silver. Solid wealth.**

Silver bullion means solid protection. Putting inflation-worn dollars into time tested value is a smart way to make certain you don't take the brunt of inflation and devaluation. There's still time to put solid wealth on your side. Our free brochure will tell you how. Send for it today.

**Liberty Metals Inc.**  
P.O. Box 148, Noblesville 46060  
773-8015

## Indianapolis Parish Shopping List

<b>ASSUMPTION</b> Waddy Hayden's PKG. LIQUOR STORE 3101 W. Morris OPEN 8 A.M. to 11 P.M.—Mon. thru Thurs. 8 A.M. to Midnight—Fri. & Sat. CHRIST THE KING Buy the Best for Less! Richards Market Basket 2401 S. 52nd St. at Keystone 251-9243	<b>LADY OF GREENWOOD</b> MEDI-PLY, INC. Pharmacy Specialists Complete Line of Allergene Cosmetics, Ostomy Appliances and Supplies, Medical Equipment. Sales and Rentals of Wheel Chairs, Crutches, Walkers & Convalescent Aids. Smith Valley Rd. & S. Meridian Greenwood, Ind. 881-8337	<b>ST. ANN</b> WALTER'S PHARMACY Cor. Helt Rd. at Farmway 254-9000 QUALITY DRUGS EXPERT PRESCRIPTIONISTS ST. BERNADETTE QUALITY BAKERY Home Made Bread Decorated Birthday and Wedding Cakes 3815 English Ave. 356-2374 INDIANAPOLIS	<b>ST. MARK</b> <b>We Love All Credit Cards</b> ASSOCIATED SERVICE Deep Rock Products 4931 Madison ST 46664
<b>ST. MARY</b> FARMER'S Jewelry and Gift Shop Accessories and Beloved Watches Cross, Pearl, Ruby, Sapphire U.S. Post Office 20 Remember—used ones with Gibson Cards Keystone Plaza—2550 E. Keystone Phone 255-8070	<b>LADY OF MT. CARMEL</b> USA Government Graded Cheese and Prime Meats at Our Specialty O'Malley Food Markets 10450 N. College Indianapolis 130 S. Range Line Rd. Carmel	<b>ST. CHRISTOPHER</b> ROSNER PHARMACY THE RXALL DRUG STORE 16th and Main PHONE 246-0241 FREE PRESCRIPTION DELIVERY	<b>ST. MATTHEW</b> Jolly Foods Super Market 5450 North Emerson Open 8 a.m. to 10 p.m. Featuring Choice Beef, Fresh Fish, From the Coast and Imported Foods
<b>HOLY ANGELS</b> BRAUN & SCHOTT MARKET 1164 W. 39th St. WA 4-6045 ★ Fine Meats ★ Quality Fruits and Vegetables	<b>LITTLE FLOWER</b> BICYCLES EAST SIDE BIKE STORE Bob Montgomery, Prop. SCHWINN BICYCLES Open 8 to 5—Closed Wed. & Sun. 1232 E. Michigan St. 356-0212	<b>ST. JOHN</b> JOHNSON LUGGAGE & PURSE REPAIR REPAIR ALL LEATHER GOODS, COATS, ZIPPER 513 Illinois Bldg. 431-4883	<b>ST. PHILIP NERI</b> VERA'S REGAL MARKET 2.04 E. 10th St. At Hamilton NO PACKAGE MEAT—ALL FRESH CUT ★ Shop by Phone—Delivery Service ★ 622-5191
<b>CLARK'S SPARTAN DRUGS</b> Photographic Equipment—Supplies Clark Prescription Pharmacy Plenty of Parking Space 2722 Northwestern Ave. 925-9225	<b>NATIVITY</b> McKEAND DRUG STORE "Your Parish Shopping Center" PRESCRIPTIONS, X-RAY FILMS, MEDS COSMETICS, TOYS, GREETING CARDS 4835 Southwestern Ave. FL 6-7971	<b>ST. JUDE</b> McKeand's Carson Square Pharmacy 23 Years of Know How & Service Fine Cosmetics, Liquors & Gifts 2137 E. Thompson Rd. 783-4104	<b>JORDAN Funeral Home, Inc.</b> "Home of Personal Service" 2428 E. 10th St. 636-4364 John R. Sowers, Pres. 636-4305
<b>JENNINGS Market</b> 2858 Clifton 926 - 4202	<b>HOLY SPIRIT</b> O'Hara Miracle Water Our Specialty Water Softeners 1201 N. Tibbs 637-4345	<b>ST. ANDREW</b> New & Used Quality Sewing Machines Complete Repair Service & Accessories Over 50 yrs. Exp. in Sewing CANON'S SEWING MACHINES 2718 E. 38th St. Court 546-6000	<b>ST. SIMON</b> Joe Lepper's Pets & Supplies Supplies for All Pets, Tropical Fish, Birds and Puppies 6800 Pendleton Pike (Arly Center) 646-6307
<b>LADY OF LOURDES</b> PEACHERS DRUGS "PRESCRIPTION SPECIALISTS" 5648 E. Washington St. 357-1195	<b>WHALEY MARATHON SERVICE</b> STATE SAFETY INSPECTION 4181 N. Keystone Ave. 85-546-0027	<b>ST. LAWRENCE</b> AID ELECTRONICS Sales and Service We Service All Makes Hrs. Daily 9 a.m. to 7 p.m. Sat. 9 a.m. to 1 p.m. 4721 N. Franklin Rd. 547-1384	<b>VICTOR PHARMACY</b> Free Prescription Delivery 1057 E. 38th St. 897-3900

## GOING TO HAVE A PARTY?

Then have a . . .

## Jimmy Mack Record Dance.

Well-known Indy Radio-TV Personality, Jimmy Mack provides a full evening of Dancing Fun to records of the swinging 40's, Rock 'n Roll 50's and 60's, to the Top Hits of Today—Plus contests and fun mixers—The Stroll, The Bunny Hop, The Twist, The Charleston, etc.

Call Jimmy Mack for your next social function  
Whether for Adults or Teens  
CALL 255-1495

## Patronize Our Advertisers

## INDIAN SUMMER CANOE TRIPS

Morgan's Liveries

Whitewater River Little Miami River  
(317) 647-4904 (513) 932-7658  
OPEN TIL NOV. 3



Large Stock of  
Used canoes for sale—  
\$75 & up  
\$1.00 off Rental with this ad.

## USHER Funeral Home, Inc.

Anna C. Usher Wm. A. Usher  
Frank E. Johns

## BECKER ROOFING CO.

ROOFING—SIDING  
GUTTERING

'Above everything else, you  
need a good Roof!'

+ FREE ESTIMATES +  
2902 W. Michigan St., Indpls.  
636-0666  
Jim Giblin, Owner

## DAVID J. FOX

MICHAEL J. FOX  
ROSS E. COFFIN  
RAY FOX

**FOX Insurance Agency**

Area 317, 925-1456  
3656 Washington Blvd.  
Indianapolis, Ind. 46205

## ARCADE BE INDEPENDENT

Own your own pinball and various coin-operated games. Established arcades located in suburban shopping centers. Proven money-makers. Can be operated part-time. \$2,500 down with terms to the right individual. Contact: Ed Bishop.

542-0136

## Exclusive Senior Citizens Program

If you're 60 years young or older your prescription will cost you no more than our local wholesale cost plus 99¢ filling fee. Ask for a Senior Citizens Card.

**WESTLANE PHARMACY** 7167 Northwestern  
Phone 291-1220

## OWN YOUR OWN CAMP SITE BUY AT RENT PRICES



**VAN BIBBER LAKE, INC.**  
R.R. 1, BOX 182, GREENCASTLE, INDIANA—PHONE 739-2341

From Indianapolis, go west on Route 36 to Route 42. Turn south on 42 (for 4000 ft. drive). Go 1/2 mi. to white church. Turn west (right) and follow the VAN BIBBER LAKE signs.



# WHO NEEDS RECONCILIATION?



"In God's graciousness, mute creation would be eloquent; each 'thing' would speak to man of the God who molded it . . . No rose but would ravish his soul as it ravished Teresa of Avila . . . And man looked on 'things' with awe and delight." (NC photo by Thomas N. Lorusso)

## CATECHETICS

### Love of God linked to love of neighbor

BY WILLIAM E. MAY

We are all familiar with Augustine's memorable words, "You have made us for yourself, O Lord, and our hearts are restless until they rest in You," but we rarely think about their meaning. It may be helpful to reflect on their relationship to the theme of reconciliation.

Augustine is telling us something about ourselves, something that we, as men and women of faith, already know in some measure. We are made for God. We have a vocation, a destiny; there is a purpose to our existence. God made us His images, His living icons, so that He could share His own life with us. Rooted in our being is a need for God, an unquenchable thirst for the Lover who wants to give us Himself. Separation or alienation from this Lover is the source of the deepest agony and frustration that we experience. We all suffer this agony, this frustration, this unhappiness whether we are consciously aware of its source or not.

THE GOD WHO LOVES us and wills to give us Himself can do so, however, only if we are willing to receive Him, only if we are open to Him. But where do we find Him, and how do we open ourselves to Him? We discover Him where we discover ourselves and shape our own identities. And where is this? In the world in which we live and move and have our being, in the world peopled by our fellow men, by others who are, like ourselves, images or icons of this living and loving God. Each of us is, in a very real sense, a "word" spoken by God and uttered to our fellow men.

Each of us is in truth the created Word that God's Son, his Uncreated Word, became. In responding to these "words," to the men and women and children with whom we live our daily

lives, we are also responding to the Lover who summons us and invites us to share His life and love. He is the One whom we meet, incognito, every day of our lives in the living words that are our fellow men. That is why John tells us that a man "cannot love God, whom he has not seen, if he does not love his brother, whom he has seen." (1 Jn 4:20)

WE LIVE IN THIS REAL world peopled by our brothers, and what is our experience? We find ourselves cut off from them, separated from them, even, perhaps, when we are physically joined to them, as we are when we are riding elevators or buses or subways. There are some, of course, with whom we feel united, with whom we are "at home." But even with these there are moments of frustrating and agonizing alienation, when try as we might, we simply cannot succeed in communicating ourselves.

Even more paradoxically we frequently discover that we cannot communicate and be "at home" with the person who ought to be the closest to ourselves, namely our own "self." We have difficulty accepting our own self; in fact, we even reject that self of ours, hating it and despising it, wanting to be rid of it and now knowing what to do in our misery. What does all this suggest, and how is it related to the theme of reconciliation? What it suggests is that our restless search for God is bound up with our search for our own self-identity, a search that we share with our fellow men and that we can pursue only in fellowship with them.

It suggests that love of God is inseparable from love of other men and, indeed, from a proper love for ourselves. We can give ourselves away in love to others (while paradoxically retaining possession of ourselves) only if we possess ourselves, and we can possess ourselves only if we are willing to give ourselves away to others in love.

IN SHORT, WE FIND ourselves in a state of separation, of alienation—of separation from God, from our fellow men, and from ourselves. We stand in need of reconciliation, of a process of healing the ruptures that torment us.

We are active participants in this healing process, and so is the Lover who made us. For as Paul tells us "neither angels nor principalities, neither the present nor the future, nor powers, neither height nor depth nor any other creature, will be able to separate us from the love of God that comes to us in Christ Jesus our Lord" (Rom 8:35-39)—a love mediated to us in and through the human words we encounter in our daily existence.

BY FR. WALTER BURGHARDT, S.J.

Last week I pointed to the four major ruptures that call for reconciliation: between man and nature; within man himself; between man and man; between man and God. Thus, the first significant fact is established: the fact of disunity.

The second significant fact is: Disunity was not God's original design for us. However you interpret the first three chapters of Genesis—a real-life situation where human living originates, or inspired fiction with a religious message, or a wedding of both—the story of Adam and Eve reveals God's plan for human unity. Note the four levels on which the story moves.



IN THE FIRST PLACE, a remarkable oneness prevailed, an intimate harmony, between man and God. When God made the first man, He gave him not simply a garden of delights, the beasts of the field, the birds of the air, a woman from his flesh. More precious than all, God gave man God. The first instant Adam came from the hand of God, the first moment Eve was fashioned from the flesh of Adam, Father, Son, and Holy Spirit lived within them. Human creation was one with its Creator.

Second, there was a striking unity, a fascinating harmony, within man himself: with Adam, within Eve. That grim, unceasing struggle which we experience within ourselves, which Paul described—flesh warring against spirit, lust against love, passion against purpose, all the schizophrenia that cleaves me into two—such conflict was foreign to Eden. Adam, like Eve, could not be seduced by surprise, could not say, as Paul would, "The very thing I hate, that is what I do." An inner peace, a sanity and serenity, a profound oneness, such was God's design; such was man to be.

Third, in God's plan a unique oneness would link man with man. In God's providence, the harmony within the flesh of Adam was symbolic of, was intended to flower in, an unbelievable harmony among his children till time was swallowed up in eternity. Never war, only peace; not hate, but love; no "mine and thine," only "I and thou."

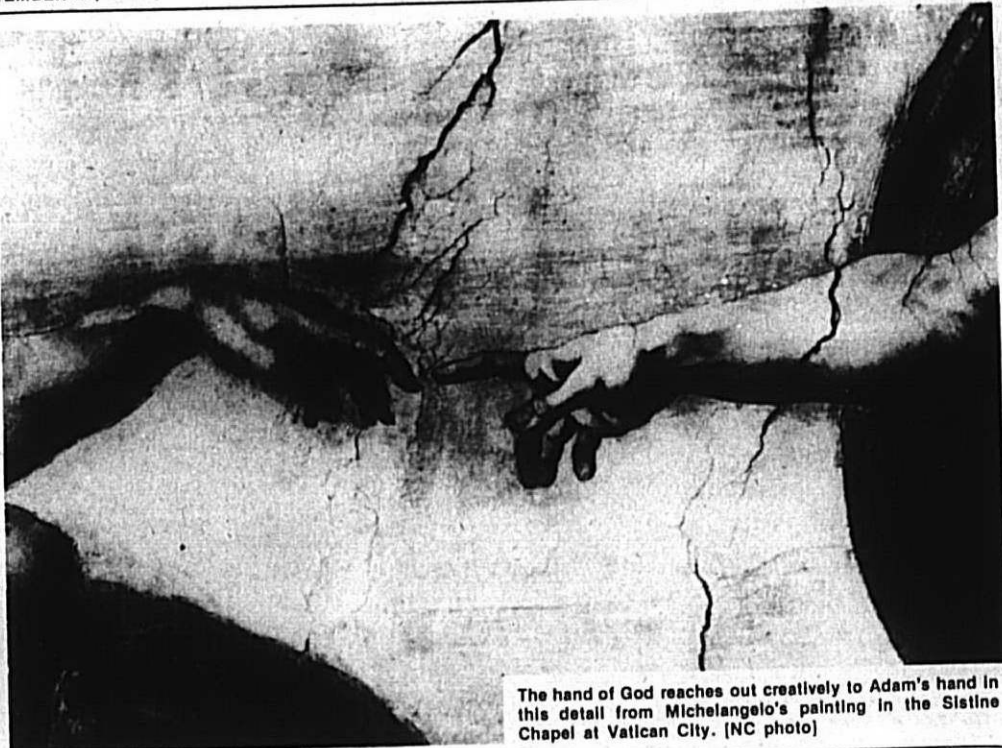
A final unity God forged between man and nature. No sooner had He fashioned Adam and Eve to His own image, no sooner had He gifted them with the power to know and the freedom to love, than He blessed them, commanded them to create living reproductions of their life, commissioned them to touch the earth with their magic, link it to their love. In God's graciousness, mute creation would be eloquent; each "thing" would speak to man of the God who molded it. No starlight but would captivate his mind as it captivated Ignatius of Loyola; no rose but would ravish his soul as it ravished Teresa of Avila. At that moment each blade of grass, each feathered wing, each vein of gold, each breath of air was not a rival, not an enemy, not a reluctant captive, but a willing servant. And man looked on "things" with awe and delight aware that God's spirit moved over the face of the earth.

THERE YOU HAVE the second significant fact: God's design for human unity. The third significant fact: God's design was defaced, this primitive unity did not endure. Once again, the Book of Genesis raises more problems than it solves. But for our purposes one inescapable reality bursts into history. The disruptive element, the chaotic factor, is sin. And, as Genesis presents it, sin divided man; when Adam disobeyed God, he destroyed unity on four levels.

In the first place, Adam ruptured the bond that linked man and God. When love fled from Adam's soul, the God of love fled with it. The sentence in Genesis is expressive: "(God) drove out the man, and at the east of the garden of Eden He placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life" (Gn 3:24). Man had been exiled from God.

Second, sin destroyed man's harmony within himself, the symmetry God had designed for every personality. Till the end of time, men and women would be dehumanized by the devil within them; man's worst enemy would be himself. For sin is schizophrenia, inward division: the one person at once image of God and image of Satan. Again, the words of Genesis after the first sin are pregnant: "The eyes of (the man and woman) were opened . . . The Lord God called to the man . . . and (the man) said: 'I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself'" (Gn 3:7-10). Man was a stranger to himself.

THIRD, SIN SEVERED the link God had forged between man and man, the link of love. In the wake of that primal sin, the first two brothers in the story of man went forth to a field, and



The hand of God reaches out creatively to Adam's hand in this detail from Michelangelo's painting in the Sistine Chapel at Vatican City. (NC photo)

## THEOLOGY

### Repairing the breach

BY FR. PAUL F. PALMER, S.J.

When friends are estranged there is need of reconciliation. When there is a breach in love the breach or break must be repaired. When things go wrong they must be righted once again.

To say that man must be reconciled with God, with himself, with his fellow man and with all that is not man, we imply that there has been a loss of friendship, a breach in love that leaves an emptiness to be filled. Quite simply, we are saying that at one time things were right with man, that they went wrong, and that they have to be made right again.



Father Burghardt uses the language of Genesis, the Book of Beginnings, with all its richness of symbolic language and his own gifted poetic expression, to describe the present human condition and the way things were in the beginning.

My task as a theologian is more straightforward, to explain the technical and precise language of the Church and her theologians in describing the original state of man, his elevation to the supernatural life, his fall from grace and the consequences of that fall, and his subsequent restoration to an even better condition through the grace of Christ.

THE LANGUAGE OF THE theologian is studded with such words as justice, justification, restoration, reconciliation, supernatural, preternatural, integrity, immortality, etc. If you notice they are all long, polysyllabic Latin words. Because of their Latin origin, they are the vocabulary of a dead language. They have lost their vitality. Let us try to restore life to them by using short Anglo-Saxon words, which are part of our everyday speech.

The Council of Trent speaks of the primitive condition of man as the state of original justice "Justitia." Our English speaking brethren use the English word "righteousness." To them our word "justice" has little meaning. To us their word "righteousness" makes us think of the "self-righteous." Actually, we and they are both saying the same thing.

In the beginning all was right with man, but man did not make himself right. Man was made just or right by God and he must be righted again, justified by God, made righteous again by the grace of Christ. He must be made right in all his relationships with God, himself, his fellow man, and with nature—with all that went wrong. The Latin word for all this is justification—"justificatio"—a colorless word.

To make man right God endowed Adam and Eve with a number of gifts to which they had no right—otherwise they would not have been gifts. Some gifts were so far above man's nature (supernatural) that they made man a sharer in God's nature, in God's own Trinitarian life. Divinized by God, man became an intimate of God, a friend of God. Trent calls this the state of friendship—"amicitia."

(Scripture tells us) "Cain rose up against his brother Abel and killed him" (Gn 4:8). Man had been sundered from man.

Finally, sin shattered the oneness between man and nature. Material creation would conspire against him: the wind and the waves would refuse to obey him, beauty would seduce him and loveliness betray him, animals would turn into enemies or slaves-by-compulsion.

The promise God hurled at Adam is fraught with meaning: "Cursed is the ground because of you; in toil you shall eat of it all the days of your life" (Gn 3:17). And man, in his lust, would rape the earth to its destruction and possibly his.

This elevation of man to a supernatural state is the result of grace which makes us "holy and pleasing to God." Why? Quite simply because we are by grace God's children, and all children are gracious and pleasing in the eyes of their parents.

By nature, Christ, the Second Adam, had the fullness of grace of which we all receive. He is the natural Son of God; we are sons and daughters by adoption, and yet we can cry out in the Spirit "Abba, Father." Mary the Second Eve, found "full favor with God," because of the "fullness of grace" given to her by her Son. Here again we and our separated brethren can understand the angelic salutation in the same way. But how we have quarreled over the greeting!

ADAM AND EVE were given other gifts which are outside human nature (preternatural); but they are natural to the created world of pure spirits or angels. These gifts are given names derived from the Latin, integrity and immortality. Let us try to English them.

We speak of a person of integrity, of an integrated person, of the need of integration and the evil of segregation. Here the Latin has served us reasonably well. But let us speak of wholeness, in the sense of being made whole instead of being fractured

and ruptured or schizophrenic. Let us speak of wholeness, and the word integrity comes more to life.

Adam and Eve were a wholesome couple. Judged by our standards they may not have been beautiful or highly civilized, but they were wholesome, at one with themselves, and so much at one with each other, so integrated, that they formed one flesh, one person. There was harmony between flesh and spirit, no inner discord to reverberate in their life together.

MAN IS MORTAL in the sense that the spirit of man is made to outlast his body. How long God would have kept body and soul together in Adam and Eve and their descendants, had they not shattered their relationship with God, we do not know. If they had not sinned, we might be celebrating today the feast of the Assumption of the Human Race, just as we celebrate yearly the feast of Mary's Assumption, made possible by the Death and Resurrection of her Son.

Theology can be a dry subject, but even the dry bones of theology can be given flesh and come to life by using a language that is still living and vital. Here is the challenge for those whom the New Testament calls teachers "didascali" in the Christian community, whether they be theologians, catechists or parents.

© 1974, NC News Service

## CHURCH AND LITURGY

### Acceptance of change often difficult matter

BY FR. JOSEPH M. CHAMPLIN

On a Sunday afternoon soon after publication of the new rite for anointing the sick, I stopped for a visit at the home of an ailing parishioner. He was seriously ill, but not critical at that point and certainly in no imminent danger of death.

"We had talked for 15 minutes or so when I inquired if he would like to be anointed. The sudden change in his expression really surprised me. Our conversation stopped; his jaw tightened and he looked with a quiet grimace off into the distance."

His wife broke the silence and mentioned homilies we had given on previous Sundays about the healing power of this sacrament. The children repeated similar thoughts, ideas they had absorbed at the local Catholic schools. But to no avail. For the moment this notion of receiving "last rites" overwhelmed him and I dropped the subject.

I should not have been so stunned by his reaction.

A FEW WORDS from the pulpit, a paragraph or two in the bulletin, a magazine article may successfully explain some new change in the Church and gain our mental acceptance. But moving our hearts to accept the innovation is quite a different process, a much harder and longer one.

Our sick parishioner knew all about the revised approach to this sacrament; he had listened to those sermons, glanced at the bulletins, read the article. But a near half century of living and learning about the priest giving "last rites" leaves deep impressions within a person's being and attitudes formed over so many years are not altered immediately. His heart, for the present, just wouldn't or couldn't go along with this change.

In a way, Catholics have been taught and trained too well. Our thorough earlier formation has placed some obstacles in the path of renewal. It often makes painfully difficult approval of a new development even

when this reform is highly desirable, carefully introduced and strongly supported by papal authority.

We can cite several other illustrations of this clash between what the head grasps and the heart will accept.

Consider, for example, large, thick brown altar breads in place of tiny, thin, white Communion wafers. There are several cogent reasons why the former should be used; but many Catholic Christians rebel against their insertion within Mass.

I feel guilty, some will say, chewing those larger particles. We were told never to do so. Others will recall instruction which linked the holiness and purity of Jesus with the whiteness of the host.

They may nod in agreement when these points are explained; but in practice, at least for a long time, their hearts, their feelings will say no.

LAY MINISTERS of Holy Communion are another instance. After decades of reminders that only the sacred hands of a priest may touch the host, we should expect hesitant acceptance or even hostile rejection of a development in which relatives, friends and neighbors have suddenly been granted this privilege.

Once again, critics may acknowledge the validity of all historical and doctrinal arguments supporting this move. But their feelings and their hearts will not follow what their heads dictate.

A final example—applause in church. This activity runs sharply counter to past instruction which identified reverence with silence. One may lecture in detail about celebration, spontaneity and clapping as a natural expression of inner joy or approval. The audience may intellectually assent to such a presentation. I doubt, however, if every listener would feel comfortable applauding on the next occasion when it occurs during worship.

© 1974, NC News Service

© 1974, NC News Service









VIEWING WITH ARNOLD

# Film probes street gangs

BY JAMES W. ARNOLD

"The Lords of Flatbush" manages to work the New York street gang ("social-athletic club") into the current stream of high school nostalgia flicks. But this is a relatively innocent, Brooklyn male group of the late 1950's that seems almost unreal, as if they were transplanted from Des Moines or Klamath Falls. (They even go to drive-in movies, which nobody in the real Brooklyn has ever heard of).

Like their counterparts in "Graffiti," etc., the leather-jacketed white Lords, who apparently styled themselves after early Marlon Brando, are engaged chiefly in hanging around (here the soda store or poolroom), coping with girl friends and late puberty, and getting in fights, often with each other. Their only criminal action is

the comically inept theft of a car, done to help one of the guys impress a new girl (a colonel's daughter) on a date.

THE KEY IS understanding the point-of-view of writer-directors Steve Verona and Martin Davidson, which is mostly satiric and poignant. The Lords (Italian and Jewish ethnics) are lovable rascals because we see them at a distance, and their inflated machismo is both ludicrous and sad. In real life, they would be intolerable punks, but in the film we see them as figures stuck in the low comedy of adolescence, struggling to get out. At the end, as they finally begin to emerge, in a touching farewell at a neighborhood wedding, you get the same bittersweet feeling as at a graduation or the end of summer vacation. You put away the things of a child with some regret.

The movie is mainly about only two Lords, and their contrasting styles of growing-up. Chico (Perry King) is an ego-tripping kid interested mainly in swagger and sex. Completely thrown by the one girl who demands some kind of adult response from him, he functions mostly as a somewhat unpleasant child. Then there is Stanley (Sylvester Stallone), the super-muscular supposed dummy, whose girl Franny is hustling him into a shotgun marriage. Watching Stanley agonize his thinking through this plight is the real pleasure of the movie. He decides he really is in love, and no commitment was ever bigger than the \$1,600 ring he buys for Franny (on credit) in the film's standout comedy scene.

OCCASIONALLY the humor is too Brooklyn-

stereotyped, the expected rock and roll background music too heavy and obvious, the sexual grapping and tough-guy stuff more nasty than funny. The boys are cast over-age, and their brief fling at a street stick-ball game is laughably phony. But some moments and scenes are excellent.

I especially like Stanley, at the darkest moment in his already dimly lit life, moaning that he's "too young to be a father," and Franny eagerly suggesting they get married so they can "get a TV and watch American Bandstand all the time." [Rating: A-3—unobjectionable for adults]



## Confirmation Schedule Fall 1974

Oct. 3, Thursday, 7:30 p.m., Brazil.  
Oct. 6, Sunday, 2 p.m., St. Pius, Ripley Co.; 5 p.m., Milan.  
Oct. 8, Tuesday, 7:30 p.m., Spencer.  
Oct. 10, Thursday, 7:30 p.m., Seelyville.  
Oct. 17, Thursday, 7:30 p.m., St. Barnabas, Indianapolis.  
Oct. 20, Sunday, 2 p.m., New Marion; 5 p.m., Osgood.  
Oct. 21, Monday, 7:30 p.m., St. Mary-of-the-Woods Village.  
Oct. 24, Thursday, 7:30 p.m., St. Pius X, Indianapolis.  
Oct. 29, Tuesday, 7:30 p.m., Little Flower, Indianapolis.  
Nov. 3, Sunday, 2 p.m., St. Leon; 5 p.m., Yorkville.  
Nov. 10, Sunday, 2 p.m., Frenchtown and Milltown; 5 p.m., St. Mary-of-the-Knobs.  
Nov. 24, Sunday, 2 p.m., St. Andrew, Richmond; 5 p.m., St. Mary, Richmond.  
Dec. 1, Sunday, 1:30 p.m., Clarksville; 5 p.m., Sacred Heart, Jeffersonville.  
Dec. 3, Tuesday, 7:30 p.m., Edinburg.  
Dec. 5, Thursday, 7:30 p.m., Greenwood.  
Dec. 10, Tuesday, 7:30 p.m., St. Philip Neri, Indianapolis.

## PLAN YARD SALE

INDIANAPOLIS — The Ladies Auxiliary of St. Peter Claver, Court No. 109, will have a Yard Sale on Saturday, Sept. 28, beginning at 7 a.m. in St. Bridget school yard, 813 N. West St. Miss

**AERO**  
TERMITE INC.  
786-0456  
Free Inspections  
Conditional  
Lifetime Guarantee  
E-Z Terms  
1729 SHELBY ST.

**WANTED**  
Personable Young Applicant  
of Catholic Faith  
as Embalmer-Funeral Director  
Replies Confidential  
P.O. Box 174 Indianapolis

For Fall and Winter  
**St. Francis BIRD FEEDER**  
Constructed of cedar. Fastened with aluminum and brass nails and screws—self-draining seed box. Featuring a 6 in. tall ceramic statue of St. Francis with the birds in natural colors. 15 inches tall. Complete, \$15.75.  
(Other Subjects and Larger Sizes Available)  
Mail Orders Promptly Filled—(Add 4 per cent ind. State Sales Tax)  
"We Specialize In Service"  
Open Daily 9:30 to 5:30—All Day Saturday  
**KRIEG BROS. Established 1892**  
Catholic Supply House Inc.  
(1/2 Block South of Ayres)  
119 S. Meridian St., Indpls., 46225  
(Area Code 317) 638-3416 or 638-3417

## The week's TV network films

**OKLAHOMA CRUDE** (1973) (NBC, Saturday, Sept. 21): A drifter (George C. Scott) and a belligerent female (Faye Dunaway) join forces to protect their wildcat oil well against the greedy big companies represented by nasty Jack Palance. An old-fashioned melodrama, but Stanley Kramer's film does capture some of the feeling of the

turn-of-the-century oil wars in Oklahoma. Satisfactory for adults and mature youth.

**THUNDERBALL** (1965) (ABC, Sunday, Sept. 22): James Bond in the Bahamas. In this fourth film in the series, with the following results: four seductions; girls shot in the back, poisoned, tortured; man electrocuted, gassed, drowned, stretched, steamed, scalded, knocked through plate glass, run down by a speedboat, burned, blown up, splattered on a roof, stabbed and eaten by sharks. The climax is an underwater battle among frogmen who, skewered by harpoons, will fill your color screen with blood. The network's campaign against violence seems to resemble the Mafia's.

**THE SKIN GAME** (1971) (CBS, Thursday, Sept. 26): In Old Missouri, James Garner is a con artist who bilks the hicks by pretending to sell his friend (Lou Gossett) as a slave. The result is an offbeat comedy that takes aim at almost everything, but never takes itself too seriously. Satisfactory adult entertainment.

## FBI alert warns rectories

CHARLOTTE, N.C.—A nationwide alert for a "very well spoken" homicidal robber who has preyed on Catholic rectories in at least five states in recent weeks has been issued here by the Federal Bureau of Investigation. William Rowland Roberts—37, blue eyes, six feet tall, tattooed and well dressed—has used 12 aliases and usually travels in a late model auto. Roberts is alleged to have kidnapped a priest and stolen automobiles and money from rectories in states from North Carolina to Massachusetts.

## Abortion law survives veto

HARRISBURG, Pa.—The Pennsylvania legislature made the Abortion Control Act state law by overriding the veto of the act by Gov. Milton Shapp. The act requires a wife to obtain the consent of her husband for an abortion unless the procedure is necessary to save her life. For unmarried women below the age of 18, parental consent is required. If the physician determines that a fetus is able to live outside the womb, an abortion may be performed only to save the woman's life.

## Paulines lose court ruling

PHILADELPHIA—The Pauline Fathers of Doylestown, Pa., lost a court judgment here on \$2.8 million in liens on their National Shrine of Our Lady of Czestochowa. The judgment raises the small religious community's total immediate debt to more than \$4.6 million.

## Names . . . Program slated on Right to Life

Jesuit Father Robert Drinan, a member of the House Judiciary Committee that voted to recommend impeachment for President Nixon, has charged that Nixon's pardon by President Ford is "constitutionally and morally wrong."

Archbishop Francis J. Furey of San Antonio, Tex., will lead the September 22 celebration in New York of the 15th annual God and Country Day.

Sister Anna Marie Kane, S.S.J., was the first woman installed as a chaplain at Holy Cross College, Worcester, Mass.

Father Daniel Egan, S.A., of New York City, known as the "Junkie priest" because of his work with female drug addicts, was named to receive the 1974 Good Samaritan Award of the National Catholic Development Conference.

Cardinal John Heenan of Westminster, 69, Catholic primate of England, was described as seriously ill following a heart attack, his second.

## PLAN GARAGE SALE

INDIANAPOLIS — The annual Alverna Garage Sale will be held Wednesday, Sept. 25, at 5615 N. Delaware St. from 8 a.m. until 6 p.m. Proceeds will go to the Improvement Fund.

## LEASE YOUR NEXT CAR OR TRUCK

From  
**McGINTY DODGE, Inc.**  
3419 So. East (U.S. 31 South)  
Indianapolis, Ind.  
787-8361

Fall Openings  
YET AVAILABLE  
**MONTESSORI**  
"Children's House"  
222 S. 4th  
AGES 3-5 • HALF-DAY PROGRAM  
PHYLLIS MATTHEWS 787-2136



## ST. CATHERINE'S SOCIAL NIGHT

EVERY THURSDAY AT 6:30 p.m.  
FOOD—FREE COFFEE  
SHELBY AND Tabor Streets—LIGHTED PARKING  
6 FREE CARDS WITH THIS AD

## Cardinal relates Viet exodus

VATICAN CITY—Millions of Cambodians and Vietnamese have left their homes not to flee American bombing but to escape from communist oppression, according to Cardinal Agnello Rossi, who visited Southeast Asia in August. "The reason which was formerly given for this flight en masse was terror of the North American bombardment," the cardinal said. "But now that these have stopped, the striking exodus of the population toward the South continues by people who sacrifice everything and even put their own lives in danger to free themselves from community oppression."

## In capsule form . . .

An international film company has begun production in Lima, Peru, of a movie based on the life and works of St. Martin de Porres . . . The number of Catholics on Iceland, according to the Swedish Catholic Information Service, is 1,309, an increase of 500 over the last 10 years . . . The Ebenezer Society, an affiliate of the American Lutheran Church, has been given a federal grant of \$385,000 to study whether mental impairment in the elderly can be slowed or perhaps even halted.

The United Methodist Church of Angola has asked that the Catholic Church be stripped of special privileges in the African colony, now awaiting independence from Portugal . . . The Mormon Church has turned over ownership and operation of its 15 hospitals in Utah, Idaho and Wyoming to a new non-church, non-profit corporation . . . Two homes for the elderly poor operated by the Little Sisters of the Poor in Minneapolis and St. Paul, Minn., will be replaced by a single new facility to be built in St. Paul.

A conference on American Catholic history will be held at the University of Notre Dame on October 4-5 . . . More than 1,500 Catholic teachers convened in Orleans, France, to plan ways of preventing the nationalization of free, non-state schools in France . . . A coalition of Christian groups in New Jersey has called on churches in that state to join in a massive effort to defeat a referendum proposal that could lead to legalizing casino gambling.

## feeney mortuaries

PRESENT  
YOUR PARISH ACTIVITIES  
These announcements are made free of charge. To list your event, phone or bring the notice 2 weeks in advance to the Mortuary or Phone 923-4504

St. Simon's  
**BIKE-TRIKE & BIG WHEEL RACES**  
Sunday, Sept. 22, 2:30 p.m.  
Ages 2-12

Alverna Sewing Guild  
**SUPER-COLOSSAL GARAGE SALE**  
Sept. 25, 26—5615 N. Delaware  
Donations Accepted for Sale—(Tax Deductible)  
For Pick-Up Call 255-0458

Lady of Grace Academy  
**CARD PARTY**  
Thursday Sept. 26—7:30 p.m.  
Student Center—1402 Southern Ave.  
Alumnae Sponsored for Scholarship Fund  
Donation \$1.50—Reservations: 897-3328

## Feeney Mortuaries

Feeney-Kirby 1901 North Meridian  
Dorsey-Feeney 3925 East New York

Feeney-Hornak  
71st at Keystone  
923-4504



Harry Feeney

Mike Hornak

Mike Feeney

## EVERYTHING IS GREAT AT

**STABBY'S PIZZA PARLOR**  
VISIT US FOR A BUNCH OF LUNCH, BUFFET OR SUPER SALAD  
7940 So. U.S. 31 848-7236  
E. 39th & Shadeland 345-7236—W. 25th & High School Rd. 243-7237

## BUDGET

(Quality)

## UPHOLSTERY

Sofa—Chair—Camper—Auto  
Restaurant—Antique—Custom Cars  
"We Cover Anything For Less"

882-0403

Gary Wagner—St. Barnabas Parish, Indianapolis  
Estimates Anytime or Place

## 1 BLOCK FROM ST. JUDE

Lovely 3 bedroom brick ranch w/2 baths, 1 1/2 car garage, family room, enclosed 11 x 12 back porch w/panelling, large patio w/gas grill. Lots of beautiful shrubs, shade trees and flowers, paved streets and sidewalks.

Priced at a low, low \$33,500

## BOB COOK REALTY

881-2581

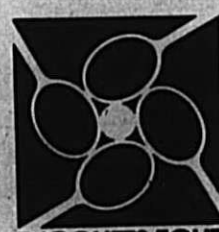
## RACQUETS FOUR

THE INDOOR RACQUET CLUB

## ENROLL NOW!

IN THE WINTER  
CLINICS, LEAGUES AND  
SPECIAL PROGRAMS  
BEGINNING OCTOBER 1  
FOR:

TENNIS  
RACQUETBALL  
HANDBALL



**RACQUETS FOUR**  
Rowland Leverenz  
Tennis Pro/Manager  
4002 SOUTHPORT RD.  
783-5411

## MONSIGNOR GOOSSENS SAYS:

*Your Will  
isn't complete—  
unless it  
includes God!*

The greatest of God's many gifts to us begins when we die—the gift of eternal life. But . . . His work on earth must go on. The expanding Catholic population of the mission area has placed heavy demands upon Church authorities for new high schools, seminaries, hospitals, new churches and hundreds of

other purposes it now cannot afford.

Almost everyone should have a will—so what better time to remember Him who has not forgotten you? After your own loved ones are provided for, a bequest to the work of the Lord will take you to Him with a gift in your hands.

For Full Information Write or Call:

**CATHOLIC**  
136 WEST GEORGIA ST.

HOME AND FOREIGN

**MISSIONS**  
INDIANAPOLIS, IND. 46225